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MILES # MUSCLE BRAIN AND DIET

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Muscle, Brain, and Diet

A

PLEA FOR SIMPLER FOODS

BY

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To

DR. ALEXANDER HAIG

THIS BOOK IS

GRATEFULLY DEDICATED

PREFACE

My object in this book is to suggest what I consider to be, for myself and therefore perhaps for many others, simpler and cheaper foods for health, brain-work, and exercise. These terms need some explanation.

Under the word *cheap*, of course, I include the saving of money, the saving being the difference between (let us say) 4s. and 6d. a day for food alone; but I shall also show that, in my own case, certain foods have led to actual gaining of money, to saving and gaining of time, to saving and gaining of energy, and, last but not least, to that to which money is often considered only as a means—viz. increased happiness.

The *Cheaper Foods*, which I here call the "Simpler Foods," are best described by an instance: my day's meals are generally *selected from* the following:—Gluten Biscuits, Hovis Bread and Butter, Milk, Cheese, Protene Biscuits, Apples, Stewed Fruits, Nuts, Salad, Green Vegetables, Peas, Beans, and Lentils. In other words, I can choose from Wheat and other Grains, Milk and Milk-Products, Fruits, Nuts, Vegetables, and Pulses.

Looked at from another point of view, the foods are characterised by an absence or *avoidance of certain*

things, e.g. of flesh in its various forms, and of stimulants.

I have not called my diet "Vegetarianism": in the average mind that word is associated with "vegetables and vegetables alone," especially with potatoes and cabbages. It is of little use for the "Vegetarians" to insist on the derivation of their word—the present meaning of a word depends not on its derivation, but on—what it means! And, as I say, to the millions it means something very different from my Diet, and so I steer clear of the word. For I am, on this occasion, writing for the millions, and not for philologists.

The word *Health* I shall use in a new and a wider sense. Just as I consider "virtue" to be not merely the avoidance of certain definite sins or faults, but also a *positive tendency* towards active good as well, so I consider "health" to be not merely the avoidance of certain definite diseases or illnesses, but also a positive tendency towards active good as well: and by "good" I mean physical, mental, and moral good combined. For I cannot agree to call a man "healthy" simply because he looks healthy and because he is an athlete. To have this side of manhood developed at the expense of the mental and moral side is not "Health": it is only one department of "Health."

By *Brain-work* I do not mean simply the power of "grinding" and of acquiring "facts": I mean something more original and versatile than this—for instance, the power to see and apply in daily life whatever is useful in any given subject. There must be hard work, but there must be something more

than this—viz. the power of selecting and using the lessons which the work supplies.

Of *Exercise* I need say little: activity, endurance, skill, and other qualities should be present. But here, as also with health and brain-work, I insist that the standard of excellence shall not be an absolute one: a man can only expect to be a healthy brain-worker and athlete *in proportion to* a certain standard. His standard will be *relative* to his natural capacities and to his special conditions. For a lame and consumptive man, with inherited dipsomaniac tendencies, and living in the slums, we must not demand the same standard of excellence as from the man who has inherited "mens sana in corpore sano," and who can constantly get exercise in the open air of the country.

Having said this much by way of definition, I wish to explain my point of view in writing this little work, and to insist that I am not so much asserting what *must certainly* hold good *in all* cases, as suggesting what *may possibly* hold good *in many* cases *because it has* held good—in spite of the very severest tests—*in my own* case.

Of late years I have received many letters from various people who have wanted to know what they should eat. I am not a doctor, and it is not my business to dictate: I prefer to do as I do in this book, and to tell them *what I should try in their case.* In other words, I lay down no absolute law, but I say what has most certainly suited myself—I give my own *personal experiences* as such: and I then suggest,

not that my method will assuredly suit everyone else, but that it may possibly suit many, and that at the very least it is worth trying.

I point out, for example, the saving and gaining of money and time, the simplicity, the improvement in health, the improvement in games and physical powers, the improvement in brain-work, and the increase in happiness, *in my own case:* and I also insist on this—that, whether the results will be similar in *your* particular case can be decided only by a personal trial—in your case a scientific[1] and fairly long experiment can alone answer your question, "Will it suit *me* as well?"

But I have been led to publish my experiences not so much by these letters of inquiry, as by the astonishing ignorance about everything to do with food (except, perhaps, its taste) on the part of nearly all those with whom I have discussed the subject—an ignorance which is all the more lamentable, and yet all the more hopeful, because it so often seems to be accompanied by a confession of ignorance and a desire to learn and to help others to learn.

One single example of a good intention frustrated by such a want of "education" did much to open my eyes to the need for such a book as this: a lady, who heard of a starving and miserable family, immediately in the kindness of her heart (but also—such is life—in the ignorance of her mind) sent off a large parcel of tea, sugar, beef-tea, and arrowroot. Science and experience together had convinced me that a certain amount of proteid or albumen is essential to life: now,

[1] See especially p. 284.

how much did this (by no means inexpensive) parcel contain? Alas, next to none. There was heating and stimulating material in abundance, but what was there to form blood and tissue? And this is a type of what is called "charity," when a tenth of the sum might have bought ten times the amount of real nourishment, if again I am to believe the united testimony of Science, my own experience, and—tradesmen's bills.

When we consider the number of such individual cases of "charity," the result is bad enough: but what of the huge institutions which profess to feed thousands or rather millions, what of the workhouses, schools, and hospitals, the Army, and the Navy, and so on? Is their food-supply based on principles of Science and Economy?

There is no need to remind my fellow-countrymen that at any rate it is not based on principles of economy.

That my book will produce any immediate revolution in our national habits, I have not the smallest expectation: but I do believe that, if anything *is* likely to make people think out and try the problem for themselves, it is the example of one in whose case the Simpler Foods have worked and continue to work so well: of one who is known to be in constant physical training and constant mental training and activity all the year round, without suffering for it in the least; of one who, on the Ordinary Diet, at once loses half of his physical and mental activity, endurance, and success.

It would often be interesting if authors would tell

us what impressions they hoped or thought that their books would produce on the various kinds of readers. I shall venture to confess candidly here what impressions I hope that this book will produce on the sensible and thoughtful reader. I hope he will say to himself: "Health of body and health of mind are all-important to me, but so far I have been taught next to nothing about them; and the authorities on the subject are hopelessly conflicting. I do not care to go in for all kinds of experiments in food, but here is an experiment ready-made, waiting for me to try it. In this one case it has succeeded (in spite of the most stringent tests), so far as concerns economy of time and money, bodily fitness, mental fitness, and happiness. I feel that it *might* succeed in *my* case also, and it has become a duty to try, for, if it really *is* a sound system, I ought to do my best to spread it; and I can't tell whether it's a sound system or not unless I try it *for myself*. The author has some sense —he does not guarantee that it will certainly suit me: he does not claim everything for it and admit nothing for the Ordinary Foods: he leaves out the discussion of things of which he has had no experience, for instance, smoking. He does not claim to have invented the system, and he has nothing to gain in the way of money if I adopt it. In fact, if it were only for the sake of its economy, it would be worth while to give it a fair chance. If it *were* to prove as successful in my case as it has done in his, I should never regret it. Anyhow it appeals to all the strongest and the best motives in my nature."

My idea has been, then, not so much to lay down

a law for the reader, as to ask him a question: "Do these Simpler Foods suit *you?*"—a question which he cannot fairly answer without having tried these foods for himself. To give him confidence (which I myself was entirely without, when I started this diet), I have told him my own experiences with the two different kinds of foods. I have been sure that *some* others will try, and I have hoped that they will succeed. I have appealed to their reason, not merely by giving causes, but also by answering objections; I have tried to appeal to their most powerful incentives to action, including their love of money, of success, and of happiness, as well as to their highest motives, such as their desire to improve and develope, in the best possible way, both themselves and everyone else.

At first, as I say, I expect a trial by only a few, viz. the most open-minded and conscientious: for popular errors, and customs, and ignorances, supported by "authority," stand obstructive in the way, to say nothing of certain one-sided fanatics who go too far towards the other extreme.

But gradually, if indeed the system *is* sound, it will spread from these few to the many: what starts with a lower motive may be continued from a higher motive as well.

At any rate for the present my task is done: the responsibility of trying the Simpler Foods for a fairly long time, and under the right conditions (p. 277 foll.), rests with the reader, who in his turn will, I feel sure, do his utmost to spread his knowledge, if the Simpler Foods *do* suit him.

I would only say one word more: the reader must

not look for anything like completeness in this book, which contains only about half what I might say on the subject. At some future date I mean to publish a fuller work, for which all my readers will, I trust, send me their valuable quota of personal experiences. For those, on the other hand, who find this book too full, I would suggest the summary on p. 321 foll., or a very short text-book of health which I also hope to publish eventually.

E. H. M.

TABLE OF CONTENTS

PREFACE.

PAGE

PRELUDE.—A Socratic Conversation on Food and Health - - - - - - - 1

PART I.—GOOD HEALTH.

Chap. I. What Good Health is *not* - - - - - 15
II. What Good Health *is:* and some tests and signs of it - - - - - - - - 18
III. Some Causes of Bad Health - - - - 22
IV. Some Signs of Bad Health - - - - 29
V. Helps to Good Health, apart from Food - 32

PART II.—MY PERSONAL EXPERIENCES AS EVIDENCE.

Chap. VI. My Personal Experiences - - - - 37
VII. The exact Value of my Personal Experiences as Evidence - - - - - - - 52

PART III.—THE ORDINARY FOODS: THEIR ADVANTAGES AND DISADVANTAGES.

Chap. VIII. Advantages of the Ordinary Foods - - 65
IX. Disadvantages of the Ordinary Foods - - 73

PART IV.—THE SIMPLER AND CHEAPER FOODS DESCRIBED.

PAGE

Chap. X. The Simpler Foods in general, and what to avoid - - - - - - - - - 85
XI. The Simpler Foods in detail - - - - - 93
XII. Variety of the Simpler Foods, illustrated by Menus - - - - - - - - - 113

PART V.—ADVANTAGES OF THE SIMPLER FOODS.

Chap. XIII. What should Foods be and do? General Advantages of the Simpler Foods - 127
XIV. Advantages for Individuals - - - 132
XV. Advantages for Special Classes - - - 145
XVI. Advantages for the whole Nation - - 153
XVII. Advantages for all Nations - - - 160
XVIII. Advantages for Posterity - - - - 162
XIX. Advantages for Animals - - - - 164
XX. Notes on the Simpler Foods and Science - 167
XXI. The Simpler Foods, and some of the greatest evils of the day - - - 179
XXII. Other Evidences as to the Value of the Simpler Foods - - - - - 186
XXIII. Quotations from Authorities - - - 201

PART VI.—DIFFICULTIES ADMITTED, AND OBJECTIONS ANSWERED.

Chap. XXIV. Real Difficulties of the Simpler Foods, with Notes - - - - - - - - - 227
XXV. Fallacies exposed, and further Objections to the Simpler Foods Answered . - 249
XXVI. A List of Difficulties and Objections - - 269

PART VII.—HOW TO ADOPT THE SIMPLER FOODS, WITH WARNINGS AND SUGGESTIONS OF GENERAL REFORMS.

PAGE

Chap. XXVII. Hints and Helps for adopting the Simpler Foods - - - - - - 277

XXVIII. A few Warnings - - - - - 289

XXIX. Some General Reforms suggested - - 291

PART VIII.—NEW IDEAS, AND SUMMARY.

Chap. XXX. Notes on Political Economy, Disease, and other Topics - - - - - 307

XXXI. How Fortunes might be made - - - 316

XXXII. Summary and Conclusions - - - 321

XXXIII. Rhymes, etc., for helping the Memory - 334

TABLE OF FOOD VALUES - - - - - - 337

INDEX - - - - - - - - - - - 341

FOODS.

PRELUDE.

A SOCRATIC CONVERSATION ON FOOD AND HEALTH.

"IF, my friend, you wished to know the best way of living happily with your wife, would you apply to one who was himself a most miserable husband?"

"No, of course not."

"Not even if he said that he knew how to live most happily with his wife, and that he would teach you also, on condition that you paid him a great price?"

"No; for I should either think that he was attempting a certain kind of wit at my expense, or I should repeat to him that great saying, 'Physician, heal thyself.'"

"You would, then, choose a very happy husband to be your instructor?"

"Undoubtedly I should, if at least I could find such an one."

"And would you choose one who had a lovely and excellent wife, and who had always been happy, or one who had an unpleasant and ugly wife, and who

had once been a most miserable husband, but now was the happiest of men?"

"I should certainly consider the advice of the second man as likely to be far more valuable."

"In the same way with virtue; should you think that the man who professed to be able to teach virtue to others, on condition that they paid him enough money, was likely to be a good teacher, if he himself were a wife-beater, and a drunkard, and in fact in every way the reverse of virtuous?"

"I should say that he would not be likely to be a good teacher, unless indeed he were to use himself as an example of all those things which men ought to avoid."

"Quite so. Having, then, as it were, pointed out the track which we shall follow, let us proceed at length to consider Good Health. You, I suppose, like most men, are anxious to be as healthy as possible?"

"Yes, for who is not?"

"And in what respects would you desire to be healthy?"

"I do not yet understand what you mean."

"I mean, would you desire to be just like some well-known runner, or sculler, who won some great prize yesterday?"

"Not exactly."

"And why?"

"Why, though I should indeed like to equal him in running or sculling, I have my daily work to do; for, as you know, I earn my money not by my legs or arms so much as by my brain, and I do not observe

that such athletes use their brains so much as I must needs do; in fact, it has often seemed to me that, at any rate while they are training their body and limbs for the races, most of them are almost unable to work hard and steadily with their brains also; at any rate they very rarely do so, and rather seem to display a certain restlessness with regard to such studies."

"Quite true, and you have exposed a great error of the common people with regard to what Good Health really is; but, anyhow, if you were seeking someone who should teach you how to be healthy, you would not, I presume, choose someone who was himself unhealthy?"

"Well, to tell you the truth, it has never yet occurred to me to consider the point, for I have followed others, who themselves have followed the Tyrant 'Custom'. But, now that you have awakened me as it were from an unreasoning and sleepy imitation such as the sheep loves, I certainly think I ought not to have done so. I ought rather to have sought someone who was himself healthy; but I have not a a little excuse, for, as you yourself know, such men can seldom tell others by what means they themselves are healthy. They generally seem to me to teach little more than this: 'Behold me, who am healthy'."

"Exactly; so that you would seek for a man who not only was himself quite healthy, so far as concerns activity and energy of body and mind, but who also knew by what means he was healthy. And, if possible, you would choose a man who had been unhealthy before he used these means and who became

unhealthy again whenever he no longer used them?"

"Yes; this man, it seems to me, would be the teacher to whom we might reasonably listen, or rather, to whom we *shall* listen, if we do our duty."

"And would you demand that he should show any further advantages as coming from these same means of health, which he uses?"

"What kind of advantages do you mean?"

"I mean, for instance, that he should be a less anxious and a happier man, and also a better man, than when he lived in the other way, and that his present way should be cheaper and should help him to save and gain not only money but also time?"

"Why, now that you mention it, these things are truly of vast importance in life. Indeed, I am inclined to think that greater happiness or freedom from care, and greater virtue, and greater economy, and the making of more money and of more time, are among the most precious things of life."

"There is yet another point, about which one might easily be mistaken—viz. with regard to those wines (and many things besides) which we might partly compare to a kind of stimulus or spur or goad. Now, in the case of horses, is a horse more healthy when it runs very fast for a short time, as often as a spur is applied, but afterwards shows many signs of tiredness, or when it runs very fast for a longer time and without a spur being applied, and afterwards seems scarcely to have run at all, so far is it from being exhausted?"

"Why, of course, this second horse would be the healthier."

"Even if the former horse *enjoyed* the goad?"

"Yes, for how could that make a difference?"

"Let us take another case, lest perchance in this one case we may somehow have erred. Would a fire which burnt brightly for a long time when fed with simple and cheap fuel be a better fire—I mean more useful and advantageous to the householder—than a fire which would not burn brightly except at intervals, and that too only when one had applied to it either oil or straw or some expensive thing in order to rouse it up?"

"Assuredly it would be far more useful."

"Then in the same way you would trust the man's health more, if he did such things as he did without this stimulus, whether wine or some other expensive luxury—for such things are not quite the cheapest of all?"

"Yes; it certainly never appeared to me in this light before, for I had regarded it rather as a sign of good health to take wine and such things, but now I certainly should trust to this man's health in preference."

"Let me ask a few more questions, if you are not yet tired; supposing that this man used to live very much as you live now, with regard to both eating and drinking and in many other ways, and supposing that he had found that, whenever he returned to this old way of living, he was not half as active in mind and body, and not half as healthy, and that he spent far more than double the amount of money and time,

and that he felt greater desire for some stimulus, what should you say then, my friend?"

"I should say that his advice would be still more valuable than I had thought it before."

"And now to come back to exercise; would you count the man as healthier who is indeed able to take much exercise, if he wishes, but is also able to do without it, if there should be much work to be done, or the man who is unable to do without exercise, that is, who feels ill when he does not take exercise frequently?"

"I count the former man as the healthier."

"And the same with regard to very good air, and many other things by which we cannot doubt that health is improved?"

"Yes, for the man who could do without such things and at the same time keep healthy would be a better adviser than he who fell ill directly he breathed in air which was not the best; for instance, it would be of little use to me to be healthy only when the air was very good, seeing that my work often has to be done in air which is far from good."

"And the same of holidays?"

"Yes, he who could do without them, or at any rate he who could do without much holiday or leisure, would be likely to be healthier, I think, than he who fell ill unless he had a great part of the year for leisure and amusement."

"And, supposing he professed complete knowledge concerning the subject, would you believe him?"

"Not I, by Zeus."

"You would rather believe a man who offered

certain things, not as the best possible, but as *the best which he himself had found out with regard to himself at any rate up to that time;* especially if he said he was willing to try other means instead of those means which he was then trying, or else in addition to them, and moreover to practise them *if* they should suit him better than his present means?"

"Yes, I should."

"And can you add any other merits which you would like your teacher to have?"

"I cannot yet think of anything else, but I will tell you, supposing I do."

"Very well, then, . . . may I gather up into one bundle, so to speak, the claims of this man to teach you?"

"Please do."

"At one time he himself was not very healthy, and his way of living, which was like that of his neighbours, had many other disadvantages also, and whenever he returns to this way of living he suffers much the same things as formerly. But now, not only is he healthier both in body and mind, not only does he take harder exercise, and work harder and quicker, and with more success and less fatigue, not only is he happier and better, not only does he save more money and more time, not only can he avoid stimulants, not only does he find that exercise (though very useful) is not absolutely necessary every day as it used to be, and the same also with regard to the best air and holidays and many other excellent things for health, but besides all this he himself knows by what means, and—

partly—owing to what causes, this new way of living is better; and he does not profess that it is the best possible for everyone else, but only that it is *the best for himself that he has as yet found, and that it might possibly be very good for many others;* and, last of all, he hopes that others will try on the chance of succeeding or even of finding out some new truths which may benefit the rest of mankind. And is this all?"

"I think so."

"Well, but what if these advantages were not only present but were also *increasing* more and more as time went on, I mean his health and the other things?"

"*That* might with advantage be added."

"Well, that also is true in his case."

"And now, my friend, I no longer ask you *what you would say*, but I ask you, a sensible person, having the divine gift of intelligence and reason, and being, as I think, responsible for the exercising of that gift for yourself with perfect freedom, I ask you, *what will you do?* I will tell you who this man is, and I will prove to you that he is such as I say, and I will show you some of the things which he can do by these means which he uses: will you, for *your* part, try these means fairly—for they are quite pleasant and easy—in the hope that what has happened in his case will happen also in yours?"

"And how much hope is there, my good sir?"

"I have some hope, my friend, because to some extent all of us are alike; and, if certain means do without doubt help *one* man to take very hard

exercise, and to do very hard work, with happiness and economy and other blessings, and without need of stimulus, such means *may* also enable others to do, if not as much, yet at least a great deal more than they do at present."

"And you would urge me to try his plan, my dear sir, although he is not a doctor, and does not advise me to buy expensive drugs, or to go away for a long holiday, or to rest and be idle?"

"Yes, in spite of all this, I would urge you to try; and, on reflection, if I remember rightly, I have now and again heard some of the greatest of these doctors say—and I have often read the same in the books of the most learned men—that as to what happens to the food within the body, Science knows little or almost nothing. It seems to me, then, that we shall never reach that knowledge of the truth which I for my part ardently pray for, both for myself, and for every other human being that lives, except *by one path alone*."

"And what might that one path be?"

"That we should actually *try*, *each for himself*, and that we should be guided, not by what these doctors tell us is bound to happen, but by what certainly *does* happen in our own particular case. Or can you suggest any other way?"

"No, I fear I cannot. And perhaps it might be likely enough that the thing which does actually happen in my case is, after all, more true and real than that which the doctor tells me is bound to happen. Though I admit that most people whom I know, when they put the two different things side by

side, in order to judge which of the two is true and real, decide in favour of the opinion of the doctor."

"That is very human, and it reminds me that the very man of whom I am speaking was once informed by a doctor that those things, which he was then doing, were impossible; but he, being guilty of a certain kind of irreverence, did not quite believe the doctor's words. And now are you willing to try for yourself?"

"Yes, *now* I am, provided that you first answer me concerning two things."

"I will try to do so."

"How is it that many of those who are called 'Vegetarians' have failed?"

"Well, though in reality it scarcely concerns him, as he is not one of those who are known to the people as using 'Vegetarianism', but rather employs the words 'the Simpler Foods', yet I think I can explain. For, whereas *he* endeavours to take just as much as is sufficient and neither more nor less, and that too of the right things for food, and nourishment, and health, and of these only, the latter have the reputation of eating many things without true knowledge, so that they often take too much of this kind of food and too little of that; moreover, he eats slowly, while they often eat as in some great contest of speed. Nor does he indulge so much as they often do in tea and coffee."

"And are not such Simpler Foods as he uses apt to be somewhat monotonous and wearisome?"

"No; for there are various kinds of foods, and many of these can be eaten raw or cooked, and can be combined in various ways, so that for each day in the

year you might have different meals if you chose. For instance I must tell you that these Simpler Foods include milk, fruits (such as oranges and apples), vegetables, grains (such as wheat and oats), nuts, water, cheese, Hovis bread, and 'Protene'."

"Then why do not all the doctors both use such food themselves, or at any rate advise their patients to do so?"

"My friend, are you not yet aware that Oedipus the king is already dead? And as to other things which you might like to ask, will you not rather seek the book itself which this man has written?"

"Yes, and that too as soon as I possibly can."

"And having read the book, you will not *forget* to try for yourself?"

"No; for, if I said that I had forgotten to try, I should be like that man who, when found still reclining in bed by those whom he had invited to breakfast with him, alleged as his excuse that he had forgotten to get up."

PART I.

Good Health.

I. What Good Health is not.

II. What Good Health is: and some Tests and Signs of it.

III. Some Causes of Bad Health.

IV. Some Signs of Bad Health.

V. Helps to Good Health, apart from Food.

CHAPTER I.

WHAT GOOD HEALTH IS NOT.

THERE are some very common and very injurious fallacies about good health, and I wish to expose these before I proceed to suggest my own definition.

Firstly, it is often supposed that there should be some absolute or arbitrary standard of good health. "Jones," we hear people say, "is a healthy man. He can walk and bicycle, and yet he can work hard. Smith, on the other hand, isn't nearly so healthy; he can't keep up with Jones." The question should rather be, "Is Jones healthy, if we take into account the constitution which he inherited, and the conditions under which he has lived?"; "Is he nearly as healthy as he ought to be?" not "Is he healthier than Smith?", who may have inherited a very inferior constitution, and may have lived under very unfavourable conditions, and yet may have made nearly the most out of these conditions.

Secondly, it is wrong to imagine that good health can be one-sided, that it can be merely appearance, or merely appetite, or merely strength, or merely the capacity for hard work. How often we are told that so-and-so is healthy because he *looks* healthy, because he has a red face, or is fat, or is genial-looking. How often, again, we are told that another is healthy

because he is so "jolly", which often includes a huge craving for food, and a capacity for gross over-eating and over-drinking; or because he has physical strength and endurance, because he has *such* "muscles"; or even because he can work very hard with his brain, either regularly or for short spells. Is it not strange that we seldom, if ever, hear a man called healthy because he is *morally* healthy, although assuredly this should be one of the crucial tests of health, even of mere physical health?

Of these characteristics, we may at once dismiss some, such as fatness, as no proof of health at all; as to any other, taken by itself, we may say of it that it is, *per se*, no more a conclusive proof of a man's health than a rich upper class is, *per se*, a conclusive proof of a nation's health. For, as we shall see in the next Chapter, true health, like true virtue, is a combination of many things forming a harmonious unity. To be healthy, a man must be healthy from *every* point of view.

The case of the man who can take severe exercise or do severe brain-work only for short spells and under high pressure will illustrate yet a third fallacy, viz. that good health is anything else than an even tenour of good health, in fact, a high *average*.

Fourthly, it is an egregious fallacy to imagine that good health is merely "not being ill", or "not being in bad health", especially if "illness", or "bad health", be taken in their ordinary sense of what is generally recognised as "illness" or "bad health", for instance, bronchitis.

It would be as ridiculous to be content with this

definition as to be content with the definition of "virtue" as "not breaking the letter of the Ten Commandments." "Good health", like "virtue", is not solely negative, the mere absence of some things which are obviously bad, but also positive, the active presence of whatever is truly good.

CHAPTER II.

WHAT GOOD HEALTH IS: AND SOME TESTS AND SIGNS OF IT.

WE have just seen that good health is not absolute but relative—relative to the individual's inherited capacities and conditions for using these capacities; thus a lame man with only one eye and with an inherited tendency to consumption may be healthier than a famous athlete, in proportion to his chances and capacities for health. A far better test than what the man *is* will be what the man *has been*, as compared with what he *is*; in other words, what he *is becoming*, allowance being made for his particular conditions and "environment."

We have seen also that good health is not to be confused with any one or two of the factors of good health apart from the others, whether that factor be the appearance, or physical success, or intellectual success. Good health is a combination of many factors. And we have seen that good health is not merely a temporary state of high excellence, but is a permanent level of high excellence.

Again, we have seen that good health is not merely negative—that is, not merely "not being ill", according to the popular ideas of "illness"—but that it

also has its positive and active side. For I must insist on two points:

(1) I must insist on a wider definition of illness, or bad health (or whatever we like to call it). It must include not only such extreme forms as "bronchitis", but also such common forms as headaches, insomnia, nervous irritability, depression, and many other symptoms.

(2) I insist on good health being not merely an absence of certain more or less definite signs of illness, or bad health, but on its being *also* a positive and *active tendency towards whatever is good, the tendency to develope, as God meant man to develope, in every direction, both physical, mental, and moral.* Similarly, "virtue" is not the mere avoidance of vice, but is, in its fullest sense, the positive and active tendency towards whatever is morally good.

Having repeated this by way of introduction, I can now proceed to mention *some of the tests and signs of good health.*

Among the ordinary tests, out of a large number may be mentioned the mean between fatness and thinness, the clear eye, the clean, fresh, unwrinkled skin, the soft arteries, the kidneys and the freedom of the urine from symptoms of Diabetes, Bright's disease, etc.; the bowels and freedom from constipation; the liver and the stomach and freedom from biliousness, indigestion, etc,; the right action of the heart, and so on. All these are most intimately connected, especially by the blood that flows throughout the body, carrying, feeding, and removing refuse.

In addition to these tests there is required, of course the capacity for many kinds of prolonged *physical* exertion, with ease, skill, rapidity, and pleasure. But this by itself is not enough. There must also be the capacity—and here I will go a step further and add *the tendency* or even *the desire*—for many kinds of prolonged *intellectual* exertion, again with ease, skill, rapidity, and pleasure.

But even these two combined are not enough. For there must also be the tendency and the desire—here, certainly, the mere capacity is not enough—for moral activity and exercise (strange as the term may sound) with ease, skill, and pleasure.

There is yet a fourth condition, which is really included in the third. Good health almost compels a man to desire that everyone else shall be healthy also, and actually to work for that end. The healthy man feels the universal brotherhood of mankind, and recognises the claim of that brotherhood upon his powers. He also recognises the universal Fatherhood of God, and welcomes his own responsibilities and privileges as a son.

My new definition, then, would supersede the old ideas of health by including them, by combining them, by correcting them, and by expanding them. The really "healthy" man (*a*) will not only look healthy, but he will also be able to keep up with pleasure and without exertion, without stimulants, without fatigue, and for long stretches of time together, (*b*) many kinds of physical activity; (*c*) many kinds of intellectual activity, for which he will feel a positive tendency and desire. (*d*) He will also have a positive

tendency and desire to think and speak and do what is right. Let me add also that (*e*) he will be content, nay, he will prefer, to live as cheaply and as simply as his circumstances allow.

If you wish to decide whether a certain person, at any given period of his life, is healthy or not healthy, the following tests are worth applying :

"Does he think that the things of this world are valuable chiefly as a means to an end, or chiefly for their own sakes?"

"Is he generally happy, or worried and dissatisfied?"

"Is he generally an optimist or a pessimist?"

"Has he many interests, and does he manage not to waste his time?"

"What does he like doing when he has finished his work, or when he wants a change?"

"What effects have stimulants upon him?" (see p. 49).

In conclusion, let me try to sum up my ideas as to what good health really means.

If a man not only looks healthy and satisfies the doctor's tests, but also is enabled to get out of himself *nearly the most possible good* in whatever noble direction and for whatever noble end he chooses, then and not till then I call him "healthy". For such a man is bound to feel a tendency and a desire to bring everyone else into a similar state of good health.

CHAPTER III.

SOME CAUSES OF BAD HEALTH.

THE problem of the causes of bad health is extraordinarily complicated ; for instance, one cause (e.g. excess in eating and drinking) may produce certain results (e.g. depression), which may in their turn become causes (e.g. of a further excess in eating and drinking). To work back to the few primary causes is a most bewildering task, and the searcher is only too apt to fix his attention upon, and to exaggerate the importance of, some single evil which is either only one cause out of many, or is rather a symptom than a cause. Possibly I have erred in this way.

Among the causes most commonly given to account for bad health, we may begin with the more or less inevitable causes, such as inherited tendencies, the geographical conditions (soil, climate, etc.), accidents (such as injuries), disease germs, and impure or adulterated food.

But it is more profitable to consider those influences, upon our health, which we are most apt to misuse or neglect, i.e. those for the use or misuse of which we are more responsible. Under this heading may be mentioned breathing in the wrong way, the absence of perspiration and transpiration (e.g. by wrong clothing), the omission or the excess of exer-

cise for the body, the wrong positions of the body, the omission or the excess of exercise for the brain, the weakness of will and the yielding to "worry", the omission or the excess of sleep, deficiency of good air, of light, and especially of sunlight, excess or deficiency of heat or cold, aggravating or enervating or demoralising sights and sounds, and many other unfavourable conditions, for which I refer the reader to a little work on "Health by Natural Means", which I hope to publish shortly, and to "The Training of the Body," which Messrs. Sonnenschein & Co. have in the press.

These are some of the more or less generally recognised causes or immediate occasions of bad health. But I wish the reader to examine into certain other causes more carefully by himself; I will therefore suggest to him a line and *method of research*, and will point out *one or two results* to which it may lead. Buckle, in his great work on the "History of Civilisation in England", adopted certain excellent plans for arriving at his conclusions. Some of these I shall myself adopt here.

Let us suppose that we wish to get at the causes of immorality and crime, and let us assume for the moment that these are due to a diseased condition—a state of bad health. What is this bad health due to?

First, we must study the data, the circumstances; we must collect statistics about these evils: especially we notice the preceding condition of affairs. Then we must (if we can) arrange and classify these.

Next we see what Science (e.g. chemistry and physiology) can suggest as possible causes.

Now some of these evidences have been very conscientiously used by Dr. Haig and others. He has carefully noted the phenomena of various forms of bad health, the preceding conditions, the information given by chemistry (e.g. the analysis of the blood and of the urine), the information given by physiology (e.g. the action of the heart and the hardness of the arteries), his own personal experiences (which are of most exceptional value), extreme and exaggerated cases, and opposite cases or contrasts (where these forms of bad health are absent); and he has arrived at conclusions which are, *to a certain extent*, incontrovertible. It is much to be regretted that his book on "Uric Acid" is so very full of technical medical terms as to be almost unintelligible to the uninitiated public.

We also bring our own personal experiences to bear on the problem.

Further, we take extreme and exaggerated cases, for here the cause is more likely to be clear.

Last of all, we take the opposite cases or contrasts —cases in which immorality and crime are absent. Then we guess at a cause, and apply it to a large number of instances to see how far it will hold good: all exceptions are to be noted very carefully.

Here, for instance, after going through all these evidences, we might at first say that *alcohol* was one cause of crime and immorality; for instance, we should notice the number of cases where drunkards were guilty of crime or immorality. But we should have to note a host of exceptions.

Moreover, this would only carry us back a step

further. For what is the cause of the drinking of alcohol? A craving? Then what is the cause of that craving?

Here a similar method would be applied, and we might at first put down flesh-eating as one of the causes, considering that abstainers from flesh seldom have the craving for alcohol. But once again we should find many exceptions. The whole problem is too intricate; but let me give here some of Dr. Haig's conclusions about *fatigue*, for example.

Fatigue, he thinks, arises because the person cannot at the time produce enough energy and force; energy is chiefly due to proteids (albumens) being ready for use in the blood, and therefore fatigue would be partly caused by a deficiency of such proteids. But why this deficiency? Well, either the body has not had enough proteids put into it, or, for some reason or other, the proteids have not been "digested" and made ready to be used as energy, or the blood is too clogged to bring the proteids to the right place. Why should it be clogged? Partly because it is full of refuse or waste-products, used-up materials like the ashes in a grate, or materials which cannot be used as energy at all. These impede the blood and hinder it in the discharge of its duty.

Why should exercise bring fatigue? Exercise and perspiration, says Dr. Haig, help you to get rid of the acidity in your body, through your skin; now, so long as the acidity is *in* your body, the "waste-products" will be less inclined to come into the blood

—but once remove the acidity and in rush the "waste-products".[1]

On the merits of Dr. Haig's theory I shall say little here; I merely recommend it to the reader's notice as the best theory I know as to the cause or causes of bad health; for Dr. Haig ascribes bad health mainly to bad food, and, generally, to errors in diet.

He goes too far, ever so much too far. There are many other causes as well, as I shall point out in my work on "Health by Natural Means." But I have certainly found that, in my own case, errors in diet have been *the main cause* of bad health.

What, then, are *the chief errors in diet?*

(1) You may eat at the wrong time; for example, just after or just before hard exercise or hard brain-work.

(2) The foods may be wrongly cooked or prepared.

(3) They may be wrongly mixed; for instance, there seem to be some fruits which have in them acids that prevent or hinder the digestion of starch: drinking with a meal would be another error.

(4) You may be eating in the wrong way, failing, for instance, to masticate your food (p. 99).

(5) Or you may be taking an excess of the nourishing elements of food. Dr. Haig shows that,

[1] These "waste-products" Dr. Haig calls "uric acid"; it seems to me a pity, for "uric acid" has a special and definite sense, whereas the "waste-products" include other things besides "uric acid". Had he spoken of "waste-products" rather than of "uric acid", he would have escaped a great deal of adverse criticism. It was futile to explain his meaning once at the beginning of the book; that will never satisfy the critic.

at any rate in some cases, an excess of proteid turns into "waste-products".

(6) Or you may not be taking enough of the nourishing elements; a deficiency of proteid is not by any means an uncommon error, even among the well-to-do. Women are most amazingly ignorant about the importance of this element, which does so much in building up the tissues and in supplying energy.

(7) Or your food may contain things that are useless or worse than useless—things that are positively *harmful;* e.g. the food may contain a powerful sedative or a powerful stimulant. The amount of stimulant that mothers unwittingly give to children is simply appalling in the light of Dr. Haig's researches and (see p. 49 foll.) of my own constantly repeated experiences. *Tea*, for instance, produces on the blood, the heart, the nerves, the digestive organs, the food itself, and the kidneys, certain effects which are absolutely unknown and unbelieved in by the person who only thinks of the satisfactory effects in the immediate present, and attributes the terrible effects at a later time to some petty thing (e.g. a draught) which in reality is rather the occasion than the full cause.

Such are some of the errors of diet; and I think it is the errors in diet which we shall find it easiest to avoid, and also most important to avoid. Every little injured cell of our body hands on something of its injury to the fresh cells which take its place. If we injure our cells now, we are injuring our cells for the future, and the cells of our children and grandchildren in the ages yet to come.

I think that the conditions under which we live are

the best possible for our best development. I, for my part, should not dare to change a single one of them, even if I had the power. For, if it is a difficulty, surely it is also a privilege and a glory to use those conditions rightly; and of all those conditions, I repeat, I consider that our foods are the easiest as well as the most important to use rightly, if only we will be content to learn and to unlearn, if only we will keep an open mind, and will dare to try and to find out *for ourselves.*

CHAPTER IV.

SOME SIGNS OF BAD HEALTH.

AFTER what I have said, in Chapter II., on the subject of the signs and tests of good health, I can afford to omit a good deal here.

Among the commonest signs or symptoms of bad health, doctors are wont to reckon certain conditions, e.g. of the eyes, the skin, the arteries, the blood, the urine, and the temperature. Among the departments of bad health (whether the doctors call them symptoms or results, or causes) they are wont to reckon insomnia, nervousness, constipation, consumption, gout, rheumatism, and many other evils. "Alcoholism" is also beginning to be recognised as a disease more than simply a voluntary choice of what is bad.

But among the signs of bad health I should like to include far more than these; I do not mean to attribute the signs which I shall mention to bad health (impure blood, and so on) and to nothing else: there *is* an element of free will. But what I do maintain is that, when certain people are in a state of bad health, then these signs which I shall mention are *almost* as natural, almost as much to be expected, as signs like nervousness and insomnia.

First and foremost among these signs of bad health

I should class *the desire for stimulants*, and perhaps even the liking for stimulants; in my own case I can go further, and I can positively assert that I consider my health to be not so good as it should be if I can even be induced to take stimulants at all.

And the same will apply to the very great majority of drugs.

That this is an age of bad health, then, I should regard as almost sufficiently proved by the vast masses of stimulants and drugs that are advertised and bought, even though the price is simply ruinous, and the result, as a rule, a lamentable failure.

As other signs of bad health I should reckon every form of unkindness, of impurity, of dishonesty, of laziness, of discontent, of depression, and of many other evils. I do not mean that the will *cannot* be exerted to resist the inclination to these evils. What I do mean is that it is mainly bad health that gives mankind a *bias* in these directions.

I firmly believe that the same is the case, as a rule, with lunacy, and suicide, and even murder. The *bias* is given mainly by bad health, which in its turn may be largely or mainly due to errors in food.

We shall refuse to class a man at any rate among the "healthiest":—(*a*) Either if he looks unhealthy; (*b*) or if he is incapable of prolonged physical exercise, with pleasure, and without severe exertion, without stimulants, and without fatigue or an actual breakdown; or, again, if he cannot do without a good deal of exercise every day—the *necessity* for hard daily exercise I consider to be a sign that something is wrong somewhere; (*c*) or if he is incapable of pro-

longed intellectual exercise, under the same conditions as in (*b*); or, rather, if he has not a tendency and a desire for such exercise, but feels lazy or restless; (*d*) or if he has not the tendency and the desire to do the best he can for himself and for everyone else; (*e*) or if he is not content to live simply and cheaply, but has a craving for luxuries and stimulants and the so-called "pleasures".

CHAPTER V.

HELPS TO GOOD HEALTH, APART FROM FOOD.

As this book deals especially with foods, I shall content myself with a very few remarks under this heading, referring the reader to "The Training of the Body" (Sonnenschein) for a fuller treatment.

It is very important that the different parts of the body should be at the right *temperature*. This can be regulated partly by clothing, partly by other means.

The various water-treatments are of especial value for this purpose, because they are very simple, very cheap, and very effective. Cold feet, for instance, a powerful cause of sleeplessness, which itself leads to a great deal of harm, can be often cured by alternate hot and cold (or warm and cool) foot-baths.

The sun, of course, gives a cheap supply of heat, but at present it is not used in a very scientific way.

Sunshine and daylight have other uses as well. We can judge of their importance when we see their effect upon plants.

Light suggests air as the next help. How execrable is the air in churches, lecture-rooms, public buildings, railway carriages, omnibuses, steamers (below deck), and even in our houses! Among the

poor the value of ventilation is one of the things which ought to be taught almost from the cradle.

But good air is not the only requisite ; it is not enough simply to have open windows. We must breathe the air in the right way. The other day, as I walked along Trumpington Street, in Cambridge, I counted ten people out of twelve breathing with the open mouth. It is not merely that the air thus carries a great deal of refuse to the lungs, or merely that the air strikes cold upon the lungs, whereas the nose-passage acts as a filter and a warmer ; but it is also a fact that the chest is apt not to receive its proper development unless the breathing be correctly done. The "superficial" breathing of thousands fails to inflate the chest upwards and outwards.

This may be partly cured by breathing-exercises at odd moments throughout the day ; but the cure is also helped by plenty of physical *exercise.* Exercise should, of course, be regarded as a means towards an end, which end should not be simply success in that exercise itself. To me it seems that the desire for constant exercise—the feeling of depression or illness if exercise is given up for a single day—is a sign of ill-health, and that, like fever, it is really an effort of the system to get healthy. The truly healthy man should be able to give up his exercise for several days, if need be, without feeling very appreciably the worse for it.

Some useful forms of exercise are suggested in the above-mentioned "The Training of the Body", which I have prepared for Messrs. Swan Sonnenschein & Co.

For those who cannot take exercise, *massage* is the

best thing. It can be done either by someone else, or, in the case of certain kinds of massage, by the person himself or herself.

Exercise and massage have been so much studied lately that they have often obscured the importance of *position*—the right "pose" of the body and its parts, especially when they are at rest. I believe that, as certain "poses" and expressions are sure signs of certain feelings, and of certain thoughts in the mind, it may be possible to some extent to produce certain feelings and even certain thoughts by voluntarily assuming and practising certain positions and expressions. The position during work I treat of in some detail in my book on Training.

Work itself is essential to full health—brain-work as well as body-work there *must* be. Among other reasons, our foods contain certain elements to be used by the brain during its exercise; probably it is positively harmful to keep these elements unused within us. There are various physiological reasons why brain-work should be indispensable.

But, let me repeat, this Chapter is but a part of the outline of what I should like to say on the subject.

PART II.

My Personal Experiences as Evidence.

VI. My Personal Experiences.

VII. The Exact Value of my Personal Experiences as Evidence.

CHAPTER VI.

MY PERSONAL EXPERIENCES.

I WOULD ask the reader to return to this Chapter, when he has read through the book, and to read it once or twice again, for it is my own experiences on which I am chiefly writing; I am not laying down universal laws for all mankind. I am saying to you, my readers, "This and that suit *me* most excellently—this and that do not suit *me* nearly so well; it *may* be the same, or it may be *somewhat similar*, in *your* case, or again it may not. You cannot tell till you also have actually *tried in your own case.* Till then the question for you will be unanswered and—in the present state of scientific knowledge—unanswerable. For what science can tell us for certain about the "chemical changes" that go on in our bodies is *almost nil.* In your case, therefore, the problem of whether my foods will be better than your present foods is unsolved. With you now lies the responsibility of solving it. And listen to this—if you *do* solve it (for your own case), and if my foods, of course varied, somewhat, according to your tastes and experiences, should suit you anything like as well as they suit me, *then*, I say, you will be saving money (pp. 44, 45), you will be doing far better work (pp. 42, 45) and exercise (pp. 43, 45), you will be enjoying life far more, and you will be better off in many

ways. The game *is* worth the candle; for you it will be not only an experiment but—I firmly believe—a positive duty."

By way of a preface to this Chapter, let me say that *I began using these foods as an experiment and without a shred of faith.* I had not thought of the possibility of these foods ever sustaining life, and of course I had never dreamt of the idea that they would sustain such a life as I am leading now.

Let me mention also that, when I began to use these foods, I had to face "well-meaning" opposition, not only from those who had had no education on the subject, but also from most of the medical men with whom I discussed the subject. Nay more, I daresay that many of my friends considered that I was going off my head. It was not an easy life. But when it was certain that, for two and a half years, my body and mental vigour *steadily increased*, when I was able to keep in constant training of body and mind, when I was ready to play a hard tennis match and do eight or nine hours' hard mental work in a single day, without feeling any real fatigue, and when my success at games, and the range and amount and quality and success of my work improved instead of the reverse, *then*, by degrees, even my dearest friends and relations were forced to admit that there *might* be something in it in *my* case. But of course, they said, it would never do for *them*. Never yet have I succeeded in extracting from any single one of these good people a satisfactory reason for this bold assertion. They admitted an utter ignorance of the whole problem; they admitted that they had never fairly

tried my foods; they admitted that my foods *seemed* to suit me; they admitted that *their* foods *seemed not* to suit me; they admitted that *something* did not suit them; they said it was *not* their foods. Oh, no! but perhaps the east wind, or overwork, or worry, but still—unless, indeed, they were constantly calling in doctors, and spending large sums on disgusting drugs as well, just for the *fun* of the thing, and because they needed changes—they admitted that *something* did not suit them, whereas I was practically unconquered by a similar *something*. All this they admitted, actually or tacitly, and yet—they kept on as before. "Unkindly kind" opposition grew feebler and feebler; it has now ceased. But still I must reckon those who have given my foods a *fair* trial as very few in number. However, I now begin to receive a good many letters asking for advice, and a certain number of letters saying that my foods do give better results than the ordinary foods used to. I have not yet heard of *any* case where a really fair and scientific trial (p. 278 foll.) has proved a failure. Failures there have been, but I could have pointed out the probable reason had I been asked in time; at least one, for instance, was misled by some badly-worded instructions on a Biscuit-box.

I now come to the details of my experiences.

Up to the age of 27 to 28 (I am now over 31) I used to work fairly hard (about 6 or 7 hours a day), and to take hard exercise; but

(*a*) My foods were expensive, not merely in themselves, and because I liked alcohol, but also

because without exercise I got seedy, and my form of exercise was not to be had gratis—I generally played tennis, rackets, and fives. I found that walking did not do me very much good, and tended to make me sleepy.

(*b*) At about this time I had begun occasionally to feel tiredness and cramp when I went in for any extra-hard exercise, and I was getting too much flesh on me. My work also had generally knocked me up at intervals.

(*c*) I often felt restless and discontented (especially if I did not get exercise absolutely regularly), and I suffered a good deal from depression.

(*d*) I was a most atrocious sleeper, not merely now and then, but habitually. I seldom had a good rest until I took to taking whisky the last thing at night. And generally I felt what was at any rate a great liking for any form of alcohol.

(*e*) I used to suffer a good deal, but I suppose not much more than average people do, from liver, and from headaches, colds, and constipation.

(*f*) My memory, especially for history and what may be called "general" subjects, had never been good.

(*g*) But one day a doctor[1] discovered albumen in my water, and that, too, in somewhat serious quantities. I also had—so I discovered for the first time—abnormally hard arteries, though I had no notion of what that meant. To prevent or arrest Bright's disease, I was told to give up alcohol. So I made the attempt,

[1] By the way, I may mention that two or three leading physicians whom I consulted never examined my water at all.

and the struggle was a very hard one—I began to realise what a "habit" meant.

(*h*) Then I came to take a house with my great friend Mr. Hubert Higgins, and he told me about Dr. Alexander Haig's Diet, and about his theories on uric acid. I now at length took up the literature on the subject, and began the experiment. *I gave up all flesh-foods*, not absolutely, indeed, but, except for rare deviations, I did not eat either meat, or fowl, or fish, or eggs. I lived at that time mostly on gluten, made up in various ways, and I often fell into *great errors*. Two of them are especially instructive: Firstly, I did not always take enough proteid (see p. 90); secondly, I continued to take a good deal of tea (p. 96). I must emphasise here the fact that, though I had been fond of what is known as a "good dinner", and though at this early stage I had no idea of the immense variety of fleshless foods which I might have chosen from, and though English cooking did not make the best of the vegetable portion of my foods, still I liked the new meals almost if not quite as much as the old.

Before long I grew more learned in such matters, and, as time went on, I found that the desire or even the liking for alcohol was departing—a thing I had never imagined to be possible. I found that I was spending far less on my food and drink (p. 44), that I was saving a great deal of time in various ways (p. 44), that much of my superfluous fat had disappeared, that my skin was getting a healthier colour, that in exercise and at games (p. 43) my clearness of eye, my skill, my endurance, and—a strange thing,

surely, between the ages of 27 and 32--my activity and flexibility, were all gradually increasing, that my brain-work was far better in respect of range of subjects (below), of sheer quantity (p. 47), of quickness, and of quality, than it had ever been before (p. 135); that I was—somewhat suddenly—developing a most satisfactory memory, especially for history and "general" subjects; that I was acquiring for the first time a power of "observation", and a power of quickly arranging my subjects; that I saw many new analogies between one subject and another; that I could work for long stretches of time without a breakdown. In fact, I may say that brain-work has become almost as natural a thing to me as breathing, except at night. Even when I go for a holiday I seldom rest my brain—I usually find it enough rest to change my work.

All this will sound very like self-illusion. "You imagine all this," the sceptic will say, "but it needs *proof*." In reply I appeal to statistics. That during the last year I have coached nearer to 150 than to 100 honours pupils, that since last January I have had the schemes of over ten books accepted by various well-known publishers, and—in the intervals of my coaching—have already written nearly all of them, as well as a good many articles, all this I can prove.

It is less easy to prove that I have never felt so happy as I do now, that I have never taken so much interest in things as I do now, that I feel altogether better in every way than I used to, that my motives in life are higher than they used to be—all this, I say,

I cannot prove. I can only ask the reader to believe that it is true.

But there are certain *proofs* besides that which I mentioned above. Of these the most remarkable is the following:—I have said that I started without any faith in the foods, and again and again I had intervals when my mind would not be convinced. But experiments, repeated many times, and producing just the same general effect each time, have put the matter beyond a doubt. I have been in the habit of playing rackets with certain players, and the result has been more or less uniform. *But, after a return to the old foods, even to a single helping of meat alone, my game of rackets has been wont to go down between* 3 *to* 5 *points.* My tennis, my work, my general feelings (see above, pp. 40-2), were all similarly affected. Albumen once more appeared in my water, my arteries grew appreciably harder, and, in a word, *a return to the former foods meant, time after time, a return to something like the old level of health or ill-health.* It was not due to imagination, as, even after the first five experiments, I was hardly beginning to be convinced.

This is a second proof, and extraordinarily cogent it is—hardly less cogent than my work.

A third proof would, I think, be my games and exercise. That I have improved at rackets, at an age when my friend Mr. H. Gray, the veteran and experienced ex-champion, believed improvement to be practically impossible, cannot be denied by the most unbelieving. And, though other causes have contributed, still I think that my progress here, as well

as in tennis, lawn-tennis, and running, and my general immunity from fatigue (to support which I appeal to the accounts of many tennis matches, in the *Field*), are all to be considered in the light of proofs.

Besides my improvement in brain-work (as shown, e.g. by my coaching and writing), and my improvement in games, and the disappearance of this improvement when the old foods are returned to, I may give a fourth proof of the advantage of the fleshless foods, and this, I think, no one will gainsay. The statistics as to the saving of *money* by food alone (p. 142 foll.), (to say nothing of the need for doctors and drugs and stimulants having almost disappeared, and of the gaining of money by better and longer work) : the statistics as to the saving of *time* by the shortening of the meals themselves and of the digestion-hours, and by other means, are incontrovertible. And in themselves they are serious considerations—they will arrest the attention of every thoughtful and open-minded reader as he studies Chapter XIV. and the following Chapters ; they *must* "bid us pause". Money and time *are* objects in life—many have become devils or heroes for a little money, and many have given heaps of money for a little time. They are two of the most powerful levers which move humanity.

This is not by any means a complete account of my experiences ; side by side with it should be studied the first page or so of the next Chapter. Some of the statements there will be found to modify the above rough outlines very considerably.

Now, at the risk of much repetition—but in this hurrying age when few people will read anything more than once, what other course is open to the writer who would convince?—I will briefly sum up a few of the main *advantages* for which these foods have been *chiefly* (I will not say entirely) responsible in my own case. They will bear reading twice.

Economy of money and positive earning of money.

Economy of time.

Economy of energy.

Absence of fatness, and increased bodily health (as shown by the ordinary medical tests of the water, arteries, etc.).

Increased bodily activity, skill, and endurance (as shown by tennis and rackets, etc.).

Increased mental activity, "skill", and endurance (as shown by increased success in coaching and writing, and in the large number of new subjects, etc.).

Increased "morality" (especially in the sense of a greater desire to get at the truth and to help others).

Increased enjoyment of everything, even of food.

The following Table will show some of the differences :—

About Three Years Ago (say 1896).	Now (end of 1899).
Money—	
Much spent on food, doctors, drugs, stimulants, etc.	These expenses very small. More money earned by work (and more time to work).
Time—	
Much spent on meals, on necessary exercise, rest, etc.	Much less spent on these : work quicker, and so time saved.

About Three Years Ago (say 1896).	Now (end of 1899).
Bodily Health—	
Fatness, hard arteries, albumen in water, and see "Miscellaneous" (below).	These practically gone.
Intellect—	
Hard work, but with effort; memory poor, little range of subjects, "observation" small, etc. (See above).	All these improved; also longer hours of work.
Morality—	
Not much desire to help others.	See below (p. 48).
Enjoyment—	
Especially of meals.	Meals enjoyed as much as before; work enjoyed far more than before.

Miscellaneous.

Games and Exercise—	
About this time began to produce fatigue: had become a daily necessity for health. Games didn't improve much.	Practically without fatigue: can be given up for many days without very appreciable discomfort. Games have improved wonderfully.
Sleep—	
Execrably bad: hardly ever a good night except after whisky.	Much better.
Details—	
Liver attacks, colds, corns, etc., frequent.	These rare, or quite gone.
Alcohol—	
Liked, and almost desired.	Now not desired, and hardly liked; sometimes quite shrunk from.

About Three Years Ago (say 1896).	Now (end of 1899).
Breakdowns—	
Usual after hard work.	Very rare, though work far harder.
Effort—	
Bodily and mental effort often noticeable.	Things done far more easily and naturally.
Hours of Work—	
6 or 7 hours a day usually.	8 or 9 hours a day of far harder work.
Temper—	
Unreliable.	Far steadier.
View of Disease—	
Regarded as a curse.	Regarded as a valuable warning (p. 313) of "something wrong, and *probably* in the foods."

As a sample of a day's work—I might call it an average day's work—let me take one from my diary (in 1898):

"Got up at 6.30 (or 7); walked and ran alternately for about 5 to 6 miles; lectured and coached my Tripos Classes and read Buckle ¼ to 9 till 1; Tennis with Jim Harradine 2-3; worked at Philology 4-7. After dinner, wrote letters and worked at Greek History 8-9.30; read Darwin 9.30-10; Drummond's 'Natural Law' 10-10.30. Asleep about 11."

As to the standard of my work, of course I cannot speak. I can only refer to my pupils, and to my published works of 1899.

The reader may like to hear what I consider to be the most interesting features of my case besides the above.

First of all comes an extraordinary *change of motive*, such as I believe no historian has ever recorded. I began to adopt the fleshless foods as an experiment; I soon continued to do so because they were taking away my desire for alcohol (and so were probably saving my life), and because they saved money and time—the motive here would be self-preservation and the desire to save and gain money and time. Then I continued, not only for the above reasons, but also because my games were improving, my work was improving, my feelings were improving, and my enjoyment of life was increasing. Here the added motive was the desire to increase what was positively good.

Then, while these motives (including self-preservation) still continued to move me, there was added the desire to set an example and to help others; this is a higher motive than the others, and was utterly absent at the start. It is one of the chief of the motives which have led me to write this book.

Secondly, as to *fatigue*, *depression*, and many other distressing symptoms. I find that they are *almost entirely in proportion to the errors of food*, and not in proportion to the work done. In other words, it is *far* less tiring for me to do twelve hours a day of the most severe brain-work, while eating the proper kinds and amounts of fleshless foods, than to do *two* hours a day while eating flesh with my meals.

Thirdly, and this will astonish many readers, the better the "condition" I am in, and the better my games and work are, the more I feel errors of diet. I cannot help thinking that this must be because my blood

is purer, and therefore like a glass of pure water, i.e. more likely to be considerably changed by a little "mud" than a glass of muddy water would be; or I might say that I am analogous to a man with a pure mind—*he* feels an error more sensitively than a hardened sinner would. But, even when I am guilty of some error of diet, I do not think that my state falls *much* below my state three years ago. It is hard to say.

Fourthly, as to *stimulants*, repeated experiments have given results which at first surprised me, but now seem quite to fit in with all the other results. Tea and alcohol have "picked me up", at any rate for the time being, and have left little appreciably bad after-effects, when I have been over-tired — for instance, after a hard match played on a more or less empty stomach. But when I have been in the pink of condition, when I can take more exercise, and do more work, without fatigue, than anyone else of my acquaintance, *then* tea and alcohol positively *depress* me. So far from improving my condition even at the moment, both the immediate effects and the after-effects are wont to be almost misery.

Meat, and flesh-foods in general, produce depression and tiredness, and pains in one or more of my joints, within a very short time, but more especially so when (e.g. at a dinner-party) I have felt perfectly fit to start with.

This point may be worth noticing. Tea, with me, has usually produced the desire for more tea later on (say after four or five hours). Alcohol, with me, has almost invariably produced the more or less immediate desire for more alcohol or for tea. Lastly, the

flesh-foods, with me, have quite invariably produced, immediately, the desire for one or two or all of the three, tea, alcohol, and flesh-foods.

But—I would have this carefully noted, though it may not be of wide application—the desire for the flesh-foods left me very early, the desire for alcohol left me less early (it went rapidly after the flesh-foods had been given up); but the desire for tea lingered longest. After smaller errors of diet it has been tea that I have felt a "need" for, after greater errors of diet alcohol, and after the greatest errors of diet, flesh.

Fifthly, disease and illness—in fact, any sign of ill-health—such as depression, has now come to appear to me as a blessing rather than a curse. I would as soon be freed from such kindly warnings (for they *are* kindly, abuse them as one may) than I would be freed from a sensitive conscience. If I were given my choice now of having my kidneys absolutely sound, or of having them as they are, so that even a little alcohol brings albumen into my water, I would not hesitate to choose them as they are; they help to keep me in good condition.

This surely will be a novel aspect of disease to most of my readers.

I will conclude this Chapter with two more results of my experiences and experiments.

Out of the list of simpler foods (*v.* Table), some never fail to disagree with me. Among them come oats. I cannot digest oatmeal porridge any more than I can digest sugar. Both irritate my skin, for instance.

Lastly, whereas it might be thought that I should

have to eat huge quantities of food to keep up my strength, I do not eat *nearly* so much as I used to, probably not a quarter, certainly not a half; in fact, so long as I eat the right things (especially proteids, see p. 90), the less I eat and drink the less I need to eat and drink.

The principles according to which the heavy eater of the ordinary foods craves for—nay, almost requires—heavy foods because he *is* a heavy eater, will be explained at length on p. 79. The reader will there see why there are some who do not do a tenth part of my brain-work, or take a tenth part of my exercise, and who yet eat, and feel as if they *must* eat, many times as much as I do.

I may mention that I am in training for my Tennis Matches, but I feel that my brain-work, which I shall have to continue at high pressure till the middle of next year, will probably not affect my physical training in the least injuriously.

CHAPTER VII.

THE EXACT VALUE OF MY PERSONAL EXPERIENCES AS EVIDENCE, AND MY CLAIMS TO AN ATTENTIVE HEARING.

THERE are several points I should like to emphasise before I say what are my exact claims to a hearing.

I lay no claim to originality. The Simpler Diet is thousands of years old, and has been tried and found good by many in the past. Out of the list on p. 190 I might quote Pythagoras, Epaminondas, and Plutarch, from the Greeks alone.

Nor do I pretend that mine is a "perfect system"; I am still learning a great deal by reading, and by experiments and experience, and I am ready to learn a great deal more. Meanwhile, I am prepared to admit that, especially for anyone else except myself, the List of Foods may need considerable care in the choice, and considerable modification.

Nor do I offer a complete account even of what I have found out. I hope to do so at some future time, if this book should be favourably received.

Nor has my use of the Simpler or fleshless Foods during the last two or three years been persistent. At intervals, owing to various errors (mainly of food, see p. 49), I have felt tired—once or twice very tired—(e.g. after a hard match), and have taken stimulants.

Nor do I say that stimulants have no use in the present conditions of life and of human nature. In special emergencies, and chiefly for those whose blood is not pure or else not properly nourished, stimulants will raise the level almost incredibly, for the time being. But I regard them as, at best, a temporary make-shift.

Nor, again, do I set forth food as the *sole* means to health, as so many enthusiasts have done. There are many other helps, for which I refer the reader to "The Training of the Body" (Sonnenschein & Co.). Foods are only *one* means to health, even if, as seems probable, they are the *chief* means: they certainly are for *me*.

Moreover, it is for *me* that these foods are good, and I do not say that they are certain to be good for *you* also. But I am sure that possibly, or even probably, they will be good for you, if you use them as I suggest (p. 277). I am still more sure that the attempt will be well worth while, and the amount of benefit you may be conferring on others as well as on yourself may be enormous.

Finally, with regard to Science, I would rather ask a few questions based on my own personal experiences, than make a series of dogmatic "Laws of universal application": I would rather just suggest a makeshift explanation than pretend that I have arrived at any complete theory. For instance, if we say that flesh-foods are wont to contain *waste-products*, and if we ask Science whether these waste-products are likely to be harmless when they enter the human body, she dares not say yes. When I ask her to ex-

plain how it is that, while I am in the pink of training of body and mind, a mutton chop will give me a feeling of cramp in the leg or in the right arm, will make me desire alcohol, and will make me feel physically, mentally, and morally "slack", and also depressed; and when I tell her that, with a proper use of my Simpler or fleshless Foods, such a phenomenon is practically unknown to me, I am content to leave the final explanation in her hands, merely offering my own (and Dr. Haig's) idea that the waste-products are largely to blame, as a makeshift explanation.

1. I *do* claim then for these Simpler Foods, if *properly selected and properly used* (pp. 90, 96 foll.):

(*a*) that certainly they are excellent for me.

(*b*) That equally certainly they are excellent for a few others, such as Dr. Alexander Haig.

(*c*) That almost equally certainly they are excellent for many others, including some who have only tried them for a time.

(*d*) That probably they are at least very good for thousands of others. And

(*e*) that possibly they are good for millions of others, or even for nearly all others.

(*f*) That it is worth while for everyone to *try* them for himself for a fairly long time, and to adopt them permanently, even if the results should be only *half* as satisfactory as they have been and continue to be in my own case.

2. I *do* claim also that, since "Doctors disagree", and since Science at present confesses her almost complete ignorance about the building-up of tissue, and the various chemical changes in the body, there

remains but one safe criterion as the value of these Simpler or fleshless Foods, viz.—*the personal experience of each individual; the personal experience not of one way only, but of other ways also*, and working along this new line where success has been clearly proved.

3. For I also claim that here, if anywhere, we should insist on the *teacher* actually *being* what he claims to make others become, viz. healthy. He must not merely have read books, he must himself *be* healthy (see p. 1 foll.) if he is to prove the truth of his theories. I do not mean that every healthy man knows *why* he is healthy, or can tell others why he is; but the personal health of the teacher of health will, I hope, be insisted on more and more in the future. This, and other demands (see p. 298), would gradually reform Medical Science.

4. Again, I claim that *Science*, where she *does* speak, agrees with my system and sanctions it; that the proteids of milk, grains, and the pulses are able at any rate to sustain life and energy, if they are reinforced by other elements, for which we need not go to the flesh-foods (p. 98); and that no harm, or the minimum of harm, can be shown to be the result of a *proper* use (pp. 90, 96) of these proteids, Science has not denied, and, I think, cannot deny. On the other hand, flesh-foods, in addition to their undoubted nourishment, are wont to contain elements which Science cannot deny to be harmful. Dr. Haig is liable to be misunderstood when he again and again alludes to these elements as "uric acid". But anyhow Science cannot yet tell me that the "waste-pro-

ducts"—for it is especially in these that flesh differs from non-flesh—are not injurious to *me*.

5. And so I come back to *personal experience* again as the key-note of my claims. I gave a fair trial to both diets: to the ordinary diet while I was young, and up to the age when one of the main turning-points of life begins, and on this diet my powers—physical, mental, and moral—and my happiness, were unsatisfactory. After a return to the old diet there follows, as if fastened to it by unbreakable bonds, a return to the old unsatisfactory conditions.

With the Simple or fleshless Diet, on the other hand, my physical, mental, and moral powers, and my happiness are not perfect, of course, but incredibly more satisfactory than they have ever been before.

I have always been ready to try new helps, and to add to my present system; nay more, I have always been ready to try new experiments in eating and drinking, and to modify my diet accordingly. My diet is very different from what it was a year ago, and next year it may have changed still more. But I invariably find that, when I am in good "condition", the change to any flesh-foods produces bad results.

I maintain that I am a far better proof than a hundred men who *seem* to be unaffected by anything that they eat or drink. I do not—I cannot—consider the man who seems to thrive on masses of flesh and stimulant (in addition to other foods), and who seems to thrive equally well on what is called "moderate" meals, and who would, for all we know, thrive equally well on the Simple and fleshless Foods, if he would only give them a *fair* trial; I cannot, I say,

consider such a man to be a proof that the flesh-foods are good. I utterly deny that he gives us *evidence* as to the relative value of the two diets. If you want to judge the real and full effects of "free-living" upon the iron constitutions of such men, I would ask you—I shall startle you, and perhaps lead you to meditate deeply—I would ask you to look at his children and grandchildren first. "By his fruits ye shall know him", and his fruits are not only himself but also his descendants. It is a serious thought, and a comparison between such men and their descendants in the second, third, and fourth generations, would form one of the most instructive pages in the world's history. I cannot offer this test in my own case.

I, on the other hand, have tried *both diets;* one fails miserably, the other happily succeeds. The experiments are repeated again and again, and the results still hold good.

6. And think, for a moment, of the nature of those experiments. You will be forced to admit that more crucial tests could hardly be devised.

Struggling against opposition, including the opposition—hardest to struggle against—of those who "mean so well"; suffering "the curse that awaits nonconformity"; with hard arteries, diseased kidneys, a heart not free from weakness (so Dr. Goodhart told me), a tendency to liver-attacks, to cramp, to knocking-up after examinations, to depression and headaches, to what was almost or quite a desire for alcohol; living in a not over-healthy place; already past the most active period of life; beginning the new diet without faith, and with little hope—in spite

of all these handicaps, I have been enabled, under the new diet, to keep in *constant* training and practice for games and exercise, and to improve in versatility, *activity*, skill, and endurance; to keep in *constant* training for brain work of many kinds, and to improve in versatility, rapidity, and endurance; to work *almost continuously*, to do more work, to do more kinds of work, to do harder work, to do better work; to improve in my feelings and motives and moral tone; to feel contented and happy, and, generally, to enjoy life.

7. My own experience by itself is also sufficient evidence as to the saving and gaining of time and money by the use of the simple or fleshless foods. I shall simply refer here to p. 141 foll. The statement need only be made—it needs no further proofs to defend it.

In conclusion, let me sum up my chief claims to a careful hearing of my cases.

I do not merely advise a trial—I, myself, for various reasons (p. 48), practise what I preach. Nor do I practise it alone—I have many predecessors, and a few followers. In my own case, and in many others, the success of the new diet, as compared with the old, has been remarkable.

Monetarily, I have nothing to gain by urging the reader to give the new foods a fair trial. In "Protene" and "Hovis", which I recommend heartily, I as yet have no personal interest, except that Mr. Higgins is my friend. But I should be just as ready to recom-

mend the German rival, "Tropon", if I thought it equally good as a food.

I am not a doctor, who might be touting for patients; and, not being a doctor, I am also at liberty to speak freely without fear of a breach of etiquette, or of a loss of patients.

I hope I am not a fanatic or a faddist. I am compelled to make many and great concessions to the ordinary foods (see p. 65), because I honestly believe them to be true. I concede to them whatever I think they can fairly claim, and especially the convenience that arises from custom.

Moreover, I own—sadly, but of necessity—that the obstacles to the adopting of the simple foods (see p. 227), may be—nay, are almost certain to be—enormous, and that the immediate effects (see p. 289), may not be satisfactory. I require, *at least*, a fortnight's fair experiment.

In fact, I am so far from being a fanatic, or a faddist, that, so far as I know, I have been perfectly candid. I would still go back to the old foods, if personal experience would convince me that they are *better* than the new. I confess that tea, for instance, has its charm for those who are at all out of the best health, especially if they have to work for a short time at very high pressure; I confess that in such cases it may be weeks and weeks before any *appreciable* ill feelings result.

Again, I do not rely on the Simpler Foods as the sole means to health. I am eager to add to diet whatever I find to be helpful and feasible in other systems—I may mention those of the Swedish

gymnastics and of Sandow, of Checkley, of Kneipp, and of Mrs. Archer. These are a few out of the many which I shall suggest in "Health by Natural Means."

I do not appeal to any one motive alone. I do not simply say "Develope your highest self." You might say that to Englishman after Englishman, to Englishwoman after Englishwoman, and the effect might be as that of a drop of water thrown against a stone wall. No. I try to appeal to every sound motive, from the lowest up to the highest.

For I have a firm belief that, if once I can get people to *try* the foods *fairly*, *even if they start only with a desire to save and to gain money and time*, the effects on their whole nature will soon be such that *the increasingly better motives will spring out of the increasingly better health.* It has been so in my own case (p. 48), and it *may* be so in the case of millions of others. The love of money is one of the most powerful motives in life, and is far from being altogether bad. This motive may well be used to produce better health—surely a noble end—and better health is bound to produce a better life, and therefore, in turn, better motives.

I have tried to lift men by *all* the strings by which they *may* be lifted, lest haply, if a single string were relied on, it might snap. A strong rope consists of many strands or strings.

I lay claim, in fine, to an optimistic and hopeful creed. I will finish this chapter by saying what it is:—

I believe that God is the perfect Father of all of us, and that therefore we are all brothers and sisters of

one another, but that as yet this is not true in its fullest sense; it will only become more fully true as we grow better and better; and we shall not grow better and better, as we ought to, unless we use the best conditions.

I believe not so much that we are utterly bad by our essential nature, as that we are very bad mainly through using the wrong "conditions" and through misusing and abusing the right "conditions"; and I believe that this use and misuse and abuse is mainly due to ignorance, to custom, and to a misguided self-interest.

I believe that, for each individual, there exist certain best possible "conditions", and that it is his duty to find them, not as one stumbles across something in the dark, but as one discovers something by patient and careful experiment and observation.

Of these best possible "conditions", under which men may, or rather must, develope into the likeness of God, and which each individual is expected to find out for himself, I believe that *health* stands in the forefront; I believe that it is so important a "condition", so essential, that, in this human and bodily life at any rate, it is impossible for *most of us* to rise to the higher life without it, whereas *with it*, with *real* health that is to say (see p. 18), I believe that it becomes almost or quite impossible for most of us to help rising to the higher life.

And by the higher life I mean that we should be getting the most we can get out of ourselves day by day and hour by hour, so that we develope *each faculty* more and more fully (within the limits assigned by

Nature's laws), and help everyone else to do the same.

I believe that the search for health, in its truest sense, and the maintenance and improvement of health when found, is among the first duties, if it is not *the* first duty, of mankind.

And a scarcely less, if at all less urgent duty, is to help others by one's own experiences.

Last of all, I believe that the very chiefest help towards health is the Simpler Diet; so that, if it is indeed our duty to God, to ourselves, and to every one else, to be truly healthy, then it may possibly be our duty to try the Simpler Foods fairly and open-mindedly, and, if the trial be a success, to adopt them in our own life and to advise others also to make the trial.

PART III.

The Ordinary Foods: Their Advantages and Disadvantages.

VIII. Advantages of the Ordinary Foods.
IX. Disadvantages of the Ordinary Foods.

CHAPTER VIII.

ADVANTAGES OF THE ORDINARY FOODS.

A FANATIC and faddist can often draw after him huge unreflecting crowds; the fire and the self-conviction of the leader, and the one side of the truth on which he insists to the exclusion of all the other sides, this, and the "personality" of the man, will often effect a revolution. But the ultimate results are not always either permanent or to be admired. Such absolute changes seldom really move the quiet common-sense people, the backbones of nations, absolutely to convince and to convert whom is almost to convince and to convert the nation itself.

Such people are not prone to believe that the *whole* of their past action in any one sphere has been based on a mistaken notion. They may have been at fault to *some* extent, they say, but surely not altogether.

"You are perfectly right in this; you have strong arguments for that; but tell me if there is not *something* in the following". This seems not only the most generally successful, but also—as a rule—the *fairest* of methods; it seems to be the best method for him who would appeal to human nature as it is at present constituted.

Let me, then, gladly concede the following points

to the ordinary diet, i.e. to the diet which includes the flesh-foods (meat, fowl, and fish), eggs, tea, coffee, cocoa, usually alcohol, and often (especially in the case of males) tobacco.

(1) *The problem of foods is most extraordinarily complicated.* Why should three seeds from a seed-cake bring out a rash on the body of one person? Why should another be sick whenever he eats a little piece of sausage-skin? Why should cherries invariably disagree with a third? Why should a fourth be able to eat an almost unlimited amount of strawberries at night, and feel ever so much the better for it the next morning? The list might be prolonged for pages and pages. And this would only apply to the differences between one individual and another.

For one individual may differ considerably from another in his heredity (which goes back ever so far from both of the two parents), in his manner of life, in any one or more of his organs (e.g. his stomach, liver, kidneys, heart), in the state of his blood, in his character, and in a thousand and one respects besides.

When we come to consider, however, that a single individual may be quite differently affected by similar foods under different conditions, then the problem becomes harder and harder.

Let us suppose that you eat a mutton-chop and potatoes. Surely Science will be able to estimate *to a nicety* the exact effects produced upon you, upon your health, and feelings.

The effects produced upon you by the mutton-chop

and potatoes, when taken at a certain place, with a certain climate, in a certain house and room, at a certain time of your life, of the year, and of the day, after certain occupations, before certain other occupations, while you sit, alone or with certain other people, in a certain attitude, and on a certain kind of chair, and while you think of certain things, and while you add certain drinks, the effects under these conditions may be appreciably different from the effects under changed conditions. Add to this the general state of your health, the cooking of the food and its sauces, etc., the pace at which you eat, the way in which you breathe, the air which you breathe and the ventilation of the room, the clothing of your body, and so on.

I concede to you, then, that the problem is very complicated: but is that quite enough reason for shrinking from trying to solve part of the problem? Is it not quite possible that, in spite of this only too apparent network of difficulties, there may be *some* general laws to be discovered for *your own case*, if not for most cases?

Is it not worth while, at any rate, to *try?*

(2) I concede to you to the full that the chemical changes that go on even in a single individual under a single set of conditions has never yet been completely or anything like completely ascertained. I concede to you that, with a few exceptions (p. 176), Science can tell you next to nothing about even the immediate effects of the mutton-chop and potatoes, or indeed of far simpler things, in any single case; still less does she dare to dictate to you a universal statement of all that the mutton-chop and potatoes will do

in any case that you like to mention. As to the "chemical salts", for instance, that are contained in the potato—what are the full effects? We know a part of the more or less immediate effects, but what is the sum total of the immediate *and* ultimate effects even in a single individual on a single occasion? It is not known.

But here again the silence of Science is surely only one more cogent argument that you ought to find out *for yourself, in your own case, by personal experiment.* I do not mean you to aim at solving the whole problem—*that* you cannot do; but just aim at solving those parts of it which are really important, and especially to find out by experiments, continued consecutively for a long stretch of time, some effects of flesh-foods, etc., *as compared with* those of Simpler Foods. If this is too much to ask of you, then at least listen to the experiences of one who *has* made such experiments, and do not follow the dictates of custom as if they were the dictates of wisdom. The past (p. 237) should warn you against this.

(3) I concede to you that the ordinary foods are nourishing, I concede to you that a great deal of good can be done, and that a certain amount of health can be kept, by many who live on them. What I wish you to consider is rather this: "Is *the most and the best possible* work done by those who live on them? Is the best possible state of health reached and kept?" You will admit to me that the ordinary foods demand more time and more money than the Simpler Foods. And I ask you, further, if they give the best possible results, and not merely fairly good results, in many cases.

(4) I concede to you that some or all of the ordinary foods have often been the best things *known*, or the best things *accessible*, to those who were in *emergencies*. I concede to you that time after time they have succeeded, where no other successful means were thought of and were also obtainable. I concede to you that some of the ordinary foods have set Nature's wheels working (or whatever other metaphor we like to use) till Nature could work her own wheels for herself.

(5) Nay, I will go a step further. I will confess that tea, for instance, has again and again produced the most exceptionally brilliant results for the time being; and alcohol also.

But I would ask you to bear in mind, first, that there may be other stimulants besides these, for instance, cold water douches,[1] which may produce equally or almost equally brilliant effects; secondly, that for these brilliant effects at the time there may be, for all you know, a heavy debt laid up for the future, whereas the other stimulants may not be "drawing on the future" to anything like the same extent; thirdly, that, had the Simpler Foods been habitual, it is possible that no stimulant of any kind would have been required.

Still, I grant you that, till other means are offered to your notice, tea and such-like things may be of inestimable value *in emergencies*, particularly where a certain amount of work has to be done within a certain time.

(6) And then, too, the flesh-foods may have some

[1] See "Health by Natural Means" (to be published before long).

valuable uses at present undiscovered or little known. On p. 261. I suggest one possibility.

(7) *Great difficulties*, too, I see in the way of *nearly all* who would try to adopt the Simpler Foods in this country and many other places *nowadays*. But the difficulties will gradually be surmounted and disappear when they have been attacked by large numbers of people. Every progress has had its obstacles, before which some of its pioneers have fallen.

(*a*) To begin with what will sound trivial, but is *not* trivial, the Simpler Foods have few good *drinks*. The habitué of the simpler diet has generally ceased to feel this as a need: fruit, milk, water, lemonade—these and a few other drinks are all he requires, or, rather, all that he enjoys. But by the apprentice a good drink is craved for; and I refuse to think that there can be nothing to be found out: sour milk and a few other make-shifts (p. 279) are all that I can offer. Frankly, I say that we have fruits, but we have no actual "drink" that will taste as good as tea, coffee, or alcohol, at any rate to most people.

(*β*) A second difficulty is *custom*—the tyrant of the ages. "It is not usual," has become with the millions a synonym for "It is not respectable," or even "It is not right." While referring to p. 261 following, I simply say here that this is not what Jesus taught and would teach. But then, at present, what Jesus taught and would teach is not the standard and criterion of life and action for the millions.

Custom, then, and the opposition of those with the very fibre of whose beings custom has been inter-

woven, and of those whose interest lies in keeping things just as they are (and to such is given most power)—here is an obstacle indeed. And it means far more than appears at first sight.

(γ) Monetary and social and other disadvantages are the lot of him who fights against custom. To act contrary to established custom is generally a far more heinous offence in the eyes of men than to act contrary to the highest ideals, to the life which Jesus would live. To be unorthodox, to refuse to conform to this world, to go where one's conscience guides one clearly and unfalteringly—this by the world is often punished far more severely than sin itself.

(δ) That the sudden or even the gradual adopting of the Simpler Foods by large masses of mankind would mean great temporal loss to many is a sad thing indeed, but yet a thing to be found wherever progress is to be found. If the majority is to be benefited, some few must suffer: part must be sacrificed for the rest. Cattle-farmers, butchers, fishermen, alcohol merchants and sellers, tea and coffee and tobacco merchants and sellers, these and many others would suffer loss of money; but, if it would be for the good of mankind, we must not shrink. Nor indeed is it likely that the loss would come suddenly: the change would be very, very gradual: whole nations are not wont to alter their habits, and especially their habits of luxury, in a day or a year. Full warning would be given beforehand in due time.

(ε) As to the temporary depression which *may* follow the attempt to begin the Simpler Foods, it need not be great; I doubt if it need come at all, if we only

proceed rightly, and try some of the various helps which I shall suggest in "Health by Natural Means"; a cold douche, an alternate warm and cold sitting-bath, and so on, may be found to remove this objection altogether. (For other objections, with answers, see p. 227 foll.)

In conclusion, weigh the advantages of the ordinary foods and the disadvantages of the Simpler Foods, weigh them carefully by all means ; but in the other scale set those disadvantages of the ordinary foods, and those advantages of the Simpler Foods, which I shall now proceed to suggest. Consider, above all, the certain saving of money and time, the chances of increased health, physical, mental, and moral, and of increased happiness: consider these no less carefully before you dare to decide.

CHAPTER IX.

DISADVANTAGES OF THE ORDINARY FOODS.

WITH regard to the disadvantages of the ordinary foods, a great deal of nonsense, mixed with no little truth, has been preached to us by certain fanatics, who, by exaggerating some things which are partly true, and by suppressing other things which are no less true, have helped to make the word "Vegetarian", in the minds of many, a synonym for what I once heard described (exaggeratingly) as a pig-headed liar.

It had been better for the cause of 'Vegetarianism' (p. 227), not only that it had chosen some other name, but also that it had never been defended by such sadly ignorant (even if "conscientious") men as these, and by such extraordinarily unpleasant men to boot. I allude to the caricatures of 'Vegetarianism', and not to its enlightened supporters.

In dealing with the question of flesh-foods, for instance, such extremists have too often implied that the ordinary foods are *nothing but* flesh-foods. They forget that flesh-foods are only a part.

Again, in dealing with "Flesh", they quoted, and many of them still quote, a state of affairs long past; it seems to matter little to them that their statistics about diseased meat in the markets, for example, may have been correct some decades ago, but are not

necessarily correct to-day. Even an "Official Report" does not hold good for ever.

Again, they assume that butchers are cruel and degraded as a class, just as others assume that soldiers must be cruel and degraded, because of their profession Butchers and soldiers have many faults, but their cruelty and callousness to suffering, if we consider them *as classes*, yet remains to be established as something more than a mere *à priori* theory.

Once again, they make most confident statements that animals feel terrible pain; they talk of the blow of the instrument of death as if it were a barbarous torture. At present we know little about whether the majority of animals killed for food do really suffer pain or not; we do not know to what extent the movements and the sounds are the natural and "reflex" results, e.g. of the death-blows; for a dead animal may be made to go into contortions if we only apply the right "mechanical stimulus". He would be very bold who should assert that animals certainly feel no pain, but how much pain they *do* feel is still a problem unsolved. Moreover, that the lingering natural death may be a worse thing than the more or less sudden death inflicted by the skilful slaughterer, is at least quite a possibility.

But it seems me to that what we *can* safely say here about the ordinary foods is *this*: that we know very little for certain, but that undeniably there is a great deal of diseased flesh sold daily; that undeniably animals *may* be able to feel discomfort, and *may* be able to feel pain (even great pain, possibly—at times—excruciating pain), not so much, perhaps,

owing to the actual death-blow, as owing to certain characteristics in the present methods of breeding and feeding certain animals (as for *pâté de foie gras*), and still more during the transit of cattle, especially in ships and along dusty and crowded roads and streets.

The fleshless foods—they ought to have insisted on *this*—are on the safe side; so far as we know, they inflict no pain or discomfort on any of God's creatures; neither in the "breeding" of the supplies, nor in the 'feeding' and tending of them, nor in the 'slaughtering' of them, nor in the preparing of them as food, is there—so far as we know or suspect—any suffering involved; and the unpleasantness for the preparers approaches to a minimum. *This* they ought to have said: they could then have afforded not to state doubtful possibilities as if they were fully demonstrated and established truths.

Again, the *expense in money* is a safe objection to the ordinary foods, and also the large quantity usually consumed. It is not merely the expense of the flesh-foods themselves, as a hasty observer might at first conclude; far more than this is involved. Even setting apart the expenditure of time (see below), which means the expenditure of what *may produce* money (p. 141), we have to reckon—among many other things which are wont to come in the train of the flesh-foods—alcohol, doctors' bills, drugs, holidays and changes, and so on. I do not assert that all these are *results* of flesh-foods and of nothing else. But there is a strange regularity in their appearance together—it looks like something more than a casual coincidence.

I refer to p. 142 for the economical advantages of the fleshless and Simpler Foods.

The ordinary foods are wont to involve a large expenditure, not merely of money, but also of time. Here, once more, at first one only calls to mind the length of the meals themselves, and one does not take into account the digestion afterwards, the need of rests and changes, and so on, which are noticed suspiciously often in the case of so many flesh-eaters.

But, after all, there are masses of mankind who would not spare either money or time, if they could only get food which would give satisfactory results ; and surely they are in the right. If certain foods *do* really and consistently give us good health, and a capacity for hard physical and mental work, and good feelings, and happiness, surely they are worth both time and money—if we *have* the time and the money. But how many of us have them ? There's the rub. For the world contains millions as well as tens, and most of the millions are hard up for money, and hard up for time.

But, putting aside those two grievous objections, the expenditure of time and money, let us judge the ordinary foods by their results ; let us judge fearlessly and without favour, for was it not after all a wonderful saying, " By their fruits ye shall know them " ?

Read the long lists of advertisements of " cures "—behind them lies many a tragedy, mingled perhaps with no little comedy ; but what do they imply—what do the colossal fortunes, made by their proprietors, imply ? That tiredness and depression, and many worse grievances, are not exceptional, but *usual.*

"Entirely due to overwork", eh? How about the idle loafers? tell me, are they free? Don't dare to come to me, don't dare to go to yourself, with an answer like that. Just observe honestly; and meditate. At least you will admit that these "illnesses", or whatever they may be called, *do exist, and are not merely occasional*, but are almost as common as dirt. At least you will admit that many of these "illnesses" are quite frequent among those who eat and drink enormously, and who take little or no exercise with their body or with their brain, and who—in their heart of hearts, if we could look behind the almost transparent veil—are miserable.

Think of this class, too, before you change your mind and tell me that it is "under-feeding", "the want of nourishing foods". That this has its victims, its thousands—nay, millions—of victims, I should be the last to deny. But it is not the whole cause.

Let me, kind reader, quote to you a case from the middle classes. I introduce you to Mr. Commontype, a business-man, who is quite comfortably off for money.

Many years ago a certain Dr. Parkes published a Table of foods, professing to show what is *enough* for an average man who does a hard day's work (including exercise). Personally, I believe that the (not very distant) future will show that the 4 to 5 ounces of proteid, and some of the other items of this programme, are an excessive amount for a *pure-blooded* man; but let that stand. He at least errs on the side of excess, if he errs.

Now examine Mr. Commontype's daily food, and

you will find that he eats, let us say, three or four times as much of most of the elements, and that he does somewhat less brain-work, and that he takes far less exercise, than Dr. Parkes' Table suggests; and that he adds an amount of stimulant (including tea and coffee) which is positively appalling. And yet, with all this stuff, see him standing there in the consulting-room, with his two-guinea fee all ready. What is the precious advice?

I take a not uncommon type of advice in such cases; it is, of course, very far from universal: "The fact of it is, you are run down; your system needs toning up—yes, toning up. You must try a more generous diet; let us say, beef-tea, fish—that will be good for the brain—, and a good glass of old port. Take a complete rest. Go for a change of air, say to Brighton."

How much expense does this opinion entail? Two guineas only? Think again. The foods, the stimulants, the journeys, the hotel bill, the theatre perhaps, the absence from business—do these cost nothing?

And as to these stimulants—this alcohol for instance—what exactly are its full effects? Does it do no injury to the tissues of the body? Does it do no injury to the stomach, the liver, the heart, the kidneys? Does it do no injury to the blood? Does it retard the digestion of your food, and the turning of it into tissues and materials for energy, not one little whit? What *are* its *full* effects?

But you are wondering, perhaps, why this sadly yet grossly over-eaten man seems positively to *need* more food, in spite of the fact that he takes very little ex-

ercise to work it off. I can think of nothing that is more likely to impress a conscientious searcher for truth than a suggestion as to why this may be so.

Supposing that in the flesh-foods—that is to say in the body of the animal—there are certain "waste-products" which, in course of time, the animal would have got rid of somehow, for instance through the skin or water. Well, when you eat that animal, you eat his "waste-products" as well as the nourishing elements in his flesh. And now *you* will have to get rid of *these* "waste-products" *as well as of your own.* Do not think that this is mere theory. The body of the animal cannot throw off all its "waste-products" at once; its cells will always contain *some.*

Now, some of these "waste-products" of the dead animal will circulate in your blood and clog it up, as refuse can clog up a canal; the stream, the circulation, will run more slowly than it should.

Of this refuse, this poison, some will injure the stomach, the liver, the kidneys, and the heart, as it passes or as it fails to pass. One or more of these organs may become unequal to its work—the work will be thrown upon the other organs. All the organs will be over-taxed, and become prematurely old. It will be a greater labour and effort for them to do their increased work; they will need a larger supply of energy—that is to say, of food. To get rid of all that clogs your blood, the lungs also will have to breathe in more air (e.g. to purify the blood), the heart will have to work harder, the blood will be too heavily-freighted, not only with the "waste-products", but also with the nourishment it must bring to the jaded

organs. And the longer the masses of food remain undigested and unused, the more fermentation there will be, and the larger the supply of "waste-products" will become.

But this is not all. The man will feel slack and incapable of taking that exercise which might have got rid of some of the "waste products"; perhaps he will have grown fat and heavy. The fatter he grows, the less exercise he will probably take; and the less exercise he takes, the fatter he will grow, so long as the food-supply continues the same. Notice how vicious the circle is. And even that is but a part of the whole truth.

Observe how quickly the heavy eater is wont to feed; how often he bolts his food, only half-masticated, and swills down his drink, much of which drink will hinder the digestion. Indeed, it is quite possible that tea, for example, may prevent at least a quarter of the proteids from ever being digested and turned into tissue and energy at all.[1] If this were so, then merely to take tea with a meal would mean that the amount of proteid to be taken must be increased by at least one quarter. Apart from the actual injury done to the tissues and organs, the tea would turn a quarter of your nourishment into non-nourishing "waste", and would necessitate the addition of more than another quarter of the quantity of proteid itself. No wonder the tired organs seem to cry aloud for stimulant.

But, you will ask, what should *I* recommend such a man to do? I should not say, "Do so-and-so, and

[1] See p. 96.

you will be well." Rather I should say, "This is what I should *try*, if I were you. Go to bed early," I should say, "and keep your window open; get up early next morning, put on flannels, eat a couple of Protene biscuits and an apple or two, and go for a short walk, with a few quiet trots at intervals if you can. After your bath, which should end with a cool or cold douche down the back, have two or three more Protene biscuits, and a small milk-and-soda half-an-hour before or an hour after, or, if you *must* work, some weak tea. Go to your work if you have to. For lunch, have some plain salad, and a few more Protene biscuits, or Hovis Bread and cheese. Take a little weak tea in the afternoon if you 'cannot resist' it, and an early dinner like your lunch, but ending with fresh fruit. Eat very, very slowly, and don't drink with your meals. Go to bed early, but not within two or three hours of your last meal.

"Keep this up for a week, and, if you don't feel and look appreciably better at the end of it, I shall be vastly surprised. But, *anyhow*, you will have saved yourself a very considerable amount of money and time, and you will have given your jaded inside a very considerable amount of rest for once in your life, even if you have done nothing more. I cannot guarantee the success; I can only suggest some alternatives (see p. 289 foll.)."

This is what I advise. I believe it may be worth many fees to the patient, but I shall not be paid them!

7 u 3

PART IV.

The Simpler and Cheaper Foods Described.

X. The Simpler Foods in General, and What to avoid.

XI. The Simpler Foods in Detail, with a Table.

XII. Variety of the Simpler Foods, Illustrated by Menus.

CHAPTER X.

THE SIMPLER FOODS IN GENERAL, AND WHAT TO AVOID.

DRINK at meals is hardly good.

Take enough of proteid food:

Grains, milk-products, milk, and fruits,

vegetables, pulses, roots,

slowly eat: avoid excess,

avoid "AS DEFECTS" (more or less).[1]

[1] Here are the initials of *A*lcohol, *S*moking, *D*rugs, *E*xtracts of Meat, *F*lesh-foods and *F*owls and *F*ish, *E*ggs, *C*offee and *C*ocoa, *T*ea, Irritant *S*auces and *S*avouries, etc. Of these some are more objectionable, others less so. (See also p. 334.)

The Simpler Diet is largely a matter of *avoiding*—not merely of avoiding

(*a*) *drinking* during or within half-an-hour before, or two hours' after, eating;

(*b*) *deficiency*—especially deficiency of *proteids* or albuminoids (pp. 90, 96, 289);

(*c*) *fast eating;*

(*d*) *excess;*

(*e*) extremely hot or extremely cold foods (as a general rule);

(*f*) foods of bad quality or badly prepared.

(*g*) foods that combine badly (see p. 101); but it is also a matter of avoiding, as far as you possibly or conveniently can,

(*h*) certain definite things, of which the initials are "AS DEFECTS", viz.:

*A*lcohol (pp. 30, 49, 172).
*S*moking (pp. 114, 281).
*D*rugs (but see p. 101 foll.).
*E*xtracts of Meat (p. 93 foll.).
*F*lesh-foods, including *F*ish and *F*owl (p. 170 foll.).
*E*ggs, which affect me very much as meat would.
*C*offee and *C*ocoa (pp. 96-97).
*T*ea (p. 96).
*S*auces and *S*avouries, and Irritants (p. 113).

NOTE.—I do not know to what extent the above things would be harmful to any given individual. To the young, I should *expect* them to be more harmful than to more fully developed people. But I believe that to avoid every one of them, as far as is possible, is at any rate *to keep on the safe side.*

All the above things, except Smoking (which has always made me sick), I do my best to avoid, chiefly because I find that when I am in good condition they have bad effects (p. 49). I cannot lay down this as a universal law for all who are really in good condition, mental as well as physical; but it is a curious fact that most of these, except some drugs, and some sauces and condiments (e.g. pepper), are also to be avoided if we trust Dr. Haig's statistics about many other cases besides his own (see his book on "Uric Acid"). As to pepper, I think that he makes a mistake; I do not think he can have taken it carefully into consideration.

And as to the theoretical or the scientific reasons, I reserve them for p. 167. Here it must be sufficient to say one word about the flesh-foods, merely as a *sample*. Why do I avoid the flesh-foods? Partly because, when I am really well, I have repeatedly found that their effects (both their immediate and their later effects) are not good; partly because I believe them to contain the "waste-products" of animals, refuse or even poison which the animals would have got rid of in time, but which, if I take them into my body, *I* have to get rid, in addition to my own "waste-products." And I also have other reasons.

Why, then, do so many people eat flesh-foods? Partly because, for those whose blood is *impure*, the *immediate* effect (see p. 172) is often apt to be very good indeed, and the ultimate effect—let us say, for example, a large share in producing a headache or a cold—is put down to something else; the east wind, perhaps, becomes the scapegoat for the offences for which the flesh is chiefly to blame.

Such, then, would be the ideal, so far as the *negative* side is concerned; but the most likely advice to be followed is this: "Come as near to this ideal as you can possibly manage. Never be afraid to give health as your reason for refusing anything."

And now as to the POSITIVE side. The *theoretical* range of foods is simply extraordinary. Anyone who has not seen Kellogg's excellent "Science in the Kitchen", or some similar work, can scarcely credit the *possible* variety; that, apart from the above things to be avoided, "AS DEFECTS", you may have a different menu for every day in the year, will sound a gross exaggeration. But it is not so. A visit to any German "Nature-Cure Establishment" or Sanitarium which includes the Simpler-food treatment would be a surprise to the uneducated millions.

Yet, for *practical* purpose, the range is not so very great; it gives much variety, quite enough for a man who is really "fond of his meals", *but a great deal has to be discarded* either

(*a*) *because it is not get-at-able*, or

(*b*) *because it does not agree with the individual—a vitally important consideration.*

Thus, in my own diet—

(*a*) I seldom get fresh green peas, fresh strawberries, fresh raspberries, and so on;

(*b*) I avoid *oat*-foods, such as oatmeal porridge or biscuits and potatoes, because they do not agree with me. Each individual must find out for himself, and must avoid *in his own case* what does not suit him. There will still be enough left to choose from, espe-

cially if he learns how to *combine and mix* the various foods—a most useful art.

The little rhyme (above) will give the "outline".

Grains, milk-products, milk, and fruits,
vegetables, pulses, roots.

It is not a mere "potato-cabbage" diet; and, the more we examine it, the wider its range appears.

Grains, for instance, must include wheat, and wheat in turn will include *Hovis Bread* and *Gluten flour*, the latter being (if good) a splendid factor in cooked foods for the table.[1]

Milk-products, again, will include cheeses (buttermilk cheese among them), and Protene.

Fruits will include stewed fruits.

The *Pulses* will include peas and beans and lentils.

But more of this in the next Chapter.

So far I have simply suggested—

(*a*) the things which it may be safer to avoid; and

(*b*) the things from which it may be safer to choose *what will suit the individual best.* Each must find out for himself.

I now come to (*c*) the as yet unsettled problem of QUANTITY.

What foods, or, rather, what elements in foods, are *essential* to human life and activity?

Proteids, fatty-heating matter,
fibre, certain "salts", and water.

Of these, again, more will be said in the next

[1] It can be had, through any chemist, from The Warner's Safe Cure Company. See p. 107.

Chapter, but let me emphasise right here (as Americans say) this: *You must take enough* PROTEID (*or albuminous matter*) *day by day*, for "without proteid we die", as the great Dr Gamgee said. This is the Alpha of the great health-alphabet: its Omega Science has not yet reached; but this Alpha she writes clear and distinct. She writes it in various sizes, of which "4 *ounces per day for the hard-working adult*" is the average size. But the experiences of ages will probably prove it to err largely on the side of *excess, in the case of the pure-blooded adult.* For a Table, giving the amount of proteid in various kinds of foods, see p. 112. Let me, for convenience sake, mention a few types of foods most rich in proteids:—

1. *Protene* (the biscuits contain from over 60 to 30 per cent.).
2. *Cheese* (*about* [?] 40 to 25 per cent.).
3. *Beans* (*about* 30 to 20 per cent.).
4. *Wheat* (*about* 20 to 10 per cent.). "Hovis Bread" and Graham Bread give wheat in perhaps its best forms.
5. *Nuts* (*about* 25 to 10).

I emphasise the "about" in each case, as so little is known as to whether all these "proteids" produce similar effects; moreover, "proteid" in a thing which we have eaten (as in a nut) does not necessarily mean "proteid" in operation within us. If much of the nut passes through us undigested, much of the "proteid" does not come into operation at all. We can pass gold in iron-bound chests through a poor country without in the least enriching that country.

The *fattening and heating foods* (called carbohydrates, hydro-carbons, and fats) are most easy to

obtain. We can obtain them in abundance from sugars, and from starchy foods such as potatoes.

Fibrous matter may seem to be unnecessary, but without it a rabbit, for example, finds the walls of its inside come together. Some fibre is needed to give "bulk" and to keep the bowels in condition. It can easily be obtained from green foods (such as cabbages), and from fruits (such as apples).

Of the chemical or mineral *salts*, which, by the way, include far more things than mere table-salt, very little is known. That certain phosphates are needed for the brain, that certain acids are good for certain other purposes—of this we may be sure. But most Food-Tables are content to class many sorts of different or even conflicting "salts" all together, under the heading of "Salts": table-salt, phosphates, potash, soda, etc., are often all found in one huge class.

Of *water* I need say little. Scarcely any food is free from it, and many fresh fruits contain over 90 per cent. of it—and very good soft water it is, too. Vegetables have a great deal of it as well, and, of course, liquids like milk are "rich" in it. It is absolutely essential to life.

Before I proceed to details, let me say two words more. A man's wealth in food, as in money, does not consist of the number of things that he possesses, but in the number of things that he possesses *and that he is going to use.* And his wealth also depends largely upon the number of things that he does *not* possess, especially *waste-products;* for to get rid of these he will have to spend some of his precious store of real wealth.

As a *workable basis* in diet, let me suggest, then, several of the things which I think you are most likely to be "going to use", if you get them inside you under the right conditions (p. 277): things which I think you are most likely to turn into what may be called capital — physiological capital. They are:—

Hovis or Graham bread (perhaps a complete food *per se*).
Cheese.
Protene (biscuits, etc.).
Fruits.
Peas, and beans, and lentils (fresh or dried).
"Salads" and vegetables.

But, above all, while you avoid excess, avoid deficiency of proteid. I shall point out below (p. 95, etc.) how disastrous the effects of this may prove.

I reserve for the next Chapter a discussion of that accursed word "nitrogenous": do not imagine, when you see it in an advertisement of a "food", for example, that "nitrogenous" necessarily means "nourishing". Your own urine is nitrogenous, and—if we are to believe the greatest analysts—*just about* as "nourishing" as *many* of the much-vaunted (and most iniquitously expensive) "Extracts of Meat". You would scarcely touch these things if you knew something of analytic chemistry.

CHAPTER XI.

THE SIMPLER FOODS IN DETAIL, WITH A TABLE.
(See pp. 337, 339).

I.—PROTEIDS OR ALBUMINOIDS.

How often it is that people are misled by a single word having two senses. "Your gown is short, sir." "Yes, but it will be *long* before I get another." This is the stock instance. And the word "nitrogenous" is another.

Years ago there was a great discussion about Liebig's "Extract": it was "nitrogenous", and proteids (which are nourishing) are "nitrogenous" also; therefore, some asserted, Liebig's "Extract" must be nourishing. After a long discussion, Liebig did one of the most heroic things in the history of Science: he confessed that his "Extract" was not (or at least, not very) nourishing, but that it was especially "stimulating"; it was, in fact, more what a whip or a spur would be to a horse than what beans would be.

It was "nitrogenous", he said, but not in the same sense as nourishing proteids are "nitrogenous".

"Nitrogenous" has two senses—which we may show by this diagram:—

"Nitrogenous".

1. *Not-nourishing*, but partly stimulating, like a spur.
2. *Nourishing Proteids*, or Albuminoids, the blood and tissue-formers.

Under No. 1, not-nourishing (or not very nourishing), may be classed beef-tea (yes, dear reader, beef-tea), Liebig, and *most* of the meat-extracts. We might also class urine here. It used to be given as a medicine.

Under No. 2, "Nourishing Proteids", we may class such foods as Protene (up to 90 per cent. of proteids), peas, lentils, etc.

(*N.B.*—Of course I do not mean to imply that the above things are simply "nitrogenous": I mean that they *contain* "nitrogenous" elements.)

But there are many things that must be classed as "nitrogenous" in both senses: thus flesh-foods contain elements that are

(1) "nitrogenous" in the sense of "stimulating", and also elements which are

(2) "nitrogenous" in the sense of "nouri hing proteids".

"Bovril" is largely (1), but it is more (2), I believe, than any other meat-extract; at least it was till quite recently.

Certain things are still *sub judice*. Thus chocolate, for example, is certainly (1) "stimulating": but to what extent is it (2) "nourishing proteid"? Notice how advertisements call it "nitrogenous". In future, beware of that word—it is not always the sign-

manual of ignorance or fraud, but too often, alas, it is.

Now, what do these great "proteids" (such as the "proteids" of milk) actually accomplish? What is their work and function inside us?

Little as we know at present, we at least know that they help to build up the cells and tissues of our body, and thus to supply waste. It is these "proteids" that supply the blood with the best of its material: and, oh, the value of good blood! Waste of cells and tissues, when unrepaired, and poverty or poor quality of blood—these, beyond a certain point, mean degeneration and decay, and, beyond a still further point, death.

It is probable that the "proteids" (especially Vegetable-proteids) also supply *some* fat and heat, but they are not the best material for supplying *this*. They do not contain it in the best proportions.

So far I have spoken of "proteids" as if they were all alike, as if the "proteids" of flesh, of eggs, of milk, of milk-products, of grains, and of pulses, etc., were, if not the same, at least very similar. But of this we do not yet know enough to speak with confidence. It is quite *possible* that they may differ from one another in some of their effects, and therefore in their relative values. Eventually, careful *personal* experiments will supply most of the answer to the problem.

And as to the right *amounts* for different persons, or for the same person at different stages in life, at different seasons (hot, warm, cool, or cold), at different employments, and so on—what do we know?

Strangely little. *4 to 5 ounces* of "proteids", many say, will be best for *an* adult male when working hard; but, as I have pointed out before, much will depend on the purity of his blood; the pure-blooded will require far less than the habitual gorger (see p. 79).

"4 to 5 ounces", probably, mean nothing to me; I might as well say "four kilograms". Nor would it make you *much* wiser if I told you Dr. Haig's method, viz.—to find the number of pounds of your body weight (apart from "superfluous" fat), and multiply that by 3 (or for hard work, by $3\frac{1}{2}$), so as to get the right number of *grains* of "proteid".

And besides this mystery of weights and measures, there is a further difficulty. Tables give you amounts of proteid, but if "4 to 5 ounces" *are* right, then *this does not mean "4 to 5 ounces merely swallowed"*, but '4 to 5 ounces digested and turned into *material which will be used"*. Swallow a lot of little nuts, as if they were pills, until you "contain" 4 to 5 ounces of proteid (according to the Tables). That is not what is meant; for nine-tenths of these nuts may never be used at all by your inside. No. You must masticate carefully, and probably you must not add *tea*, for instance. "Why not?" you ask. Well, I can only give it as a probability, but it may be that tea often *prevents nearly one-third of the "proteids"* from being turned into useful material.[1] Very much the same may be

[1] See Schultz' reports, in the *Zeitschrift für physic. chemie*, and other statistics. Some experiments have been made by mere chemical mixtures in test-tubes, others—which are better if less pleasant to listen to—by the stomach-pump. It is interest-

true of coffee and of cocoa, but to a smaller extent. And it may be true (to some extent) of Alcohol.

We have not yet come to the fattening and heating foods, but here also tea prevents the turning of some of the starchy foods into material for use.

Possibly such phrases as "tea lessens the activity of the peptic glands—diminishes the total activity of the gastric juices—at the same time diminishing the secretion of hydrochloric acid and the formation of peptones," or even that it is "inimical to salivary digestion," will not help the average reader appreciably.

If tea *is* taken, then let it be *weak;* let it be China tea, not India or Ceylon tea; let it be poured off the leaves very quickly into another pot, and let it be sipped.

Tea, coffee, and cocoa, are not the only things that may prevent some of the "proteids" from being used. "Waste-products" may also produce this effect.

Dr. Haig's test [1] as to how much "proteid" is being actually used by the system, is one which few readers are likely to try for themselves. The feeling of tiredness is a useful general test.

These are only a few of the difficulties in determining the right amount of "proteids" for *you*, let us say, for any given day's work.

But, for a passable and rough-and-ready food list for an average day, a food list liable to considerable alterations as Science and experiments shall tell us

ing to know that here the test-tube experiments produced practically the same results as the experiments with the human inside.

[1] To find out the proportion of urea in the water.

more and more details, I refer to the specimen on page 110. This, however, will be far too fattening for numbers of people.

II.—FATTENING AND HEATING FOODS.

Throw fat into the fire and it will be burnt up and disappear: it will have been converted into heat. And you will find that oil and sugar and a large part of the starch materials will also disappear in a similar way.

In the body, it seems, these things can be stored up as fat, or actually used to produce heat, or can be converted into energy.

Two other points must probably be obvious to my readers:

First, that, in order to turn these things into heat and energy you need oxygen, which you will best obtain from fresh air; in the fresh air, breathed in the proper way, you will burn up more fuel.

Secondly, that, the colder the air outside you is, the more heat you will have to use in order to keep up your temperature. Cold air will burn up your fat quicker than hot air. (I must refer to my forthcoming work, "Health by Natural Means.")

A third point will be not less obvious: if you take exercise you will use energy and heat, and therefore you will use fat.

Conversely, if you have a great superfluous store of fat but do not burn it up by fresh air, or by cold, or by exercise, but if you rather add to it day by day, you will get fatter and fatter.

A further point may not be quite so obvious, but it

gives the shortest and cheapest and safest solution of the problem, *How shall I reduce fat?*

Open air, coldness, exercise—all these are good: but still you may have a vast store. Well, then, *don't add to your store. Take your proteids, but don't take fattening and heating foods.* You have enough of them in yourself already. Use these before you ask for more.

For instance, apart from fibre, certain "salts" and water, live on pure Protene biscuits for a week and notice your weight day by day. A few stones, if superfluous, will soon disappear. But there is a danger (e.g. of "floating kidneys") if you are in too much of a hurry.

Yet another consideration. All these things are not the same: they do not all behave alike. For instance, ordinary *sugar* will not agree with me. I am told that it may become heat or energy almost immediately. This may have something to do with its indigestibility. *Starch*, however, e.g. in the form of Hovis bread, agrees with me admirably, *if I eat it slowly.* Why should the slow eating help? Because, by eating, e.g. Hovis bread, slowly, I split up the food into smaller pieces, and mix with it *saliva*, for by "champing the jaws up and down" one produces saliva, and this saliva helps to digest the starch, to turn it into something more like sugar, to carry it a stage nearer to being used as heat and energy.

It seems, then, that in my case the almost ready-made heat and energy is less suitable than the heat and energy which I gradually make for myself out of starch.

The oily and fatty foods again, such as cream and butter, behave differently. They need less "mastication," and, as a rule, agree with me very well. I do not find them produce the same unpleasant effects as sugar.

What does sugar do, then? In my case it seems to "ferment" inside me, and to produce acidity. This is only a part of what it does, but it is enough to account for a good deal. It is enough to account, to some extent, for its effects in producing or *eliciting* gout, as it does in so many instances.

III.—SOLIDS (FIBROUS MATTER, etc.).

Little need be said here besides what I suggested above. Fibrous matter must be carefully distinguished from "waste-products." Bury a leaf in the ground, and find its skeleton after many days; dry that, and you have "fibrous matter." It is not a "waste-product"—it is not "stimulating."

"Solids or fibrous matter" (under which heading we may class certain parts of the pips of figs, for instance) are apparently essential for the bowels. Concentrated foods are well enough now and then, but there must be *some* solids *sometimes*. Apples contain a good deal of fibre.

IV.—CERTAIN "SALTS."

What "salts" does an apple contain? What is the immediate effect of each of these separately? What is the full effect of each of these separately?

What is the full effect of all of these in combination? How much of each of these ought one to take?

Such are a few of the questions we should like to have answered, for, be it remembered, here as elsewhere there must be *a very best possible amount* for any given case. For the blood, for the tissues in general, for the brain, for the bones, there must be *just* the right amount of *each* "salt," even if we do not yet know about it.

And so, for a great authority like Dr. Haig to allow fruit practically *ad lib.*, is certainly an error; "*lib.*" does not always guide us right. We have all of us more or less perverted the instincts of our "*libs.*" It had been better to say that we have very little notion of the right amount. There, as elsewhere, a confession of ignorance is the truest wisdom.

There are those who condemn all extra "salts" alike, even table-salt. For an *absolutely* healthy individual no doubt fruits and vegetables already contain most things in good proportions, if he only chooses the right kinds and eats the right amounts.

But how many human beings *are* absolutely healthy? And supposing that some of the "salts," including table-salt, salicylate of soda, and possibly ammoniated quinine, *do somehow or other help* the poisoned system to get rid of *some* of its poison, what then? Is this not something done?

I am addressing myself now to the "anti-drug" fraternity—*some* of whom know so little about human nature and human motives that they are a curse to the cause they would give their lives to promote. I ask you, sirs, to remember that here there is *a choice*

of evils. You have to deal with uneducated, ignorant mortals, moving along the canal of custom, up to their chins in bilge-water, if you like, but still—thus they are, and thus, for years if not for centuries, they will remain. How do you intend to get at them?

"Throw away, give up, don't buy, 'drugs.'" "What?" they say, "every 'drug'?" "Yes," you say, "every drug is unnatural; it must injure the body somehow." What effect do you produce on your hearers? Look at their faces, look at their lives!

You may be right; "drugs"—most of them, if not *all* of them—*may* injure the body somehow; but let me ask you this, "Do you know *all* that they do?" *Suppose* that a man's system is reeking with poison, *suppose* that salicylate of soda, let us say, gets rid of *some* of this poison, *suppose* I can prove this by showing you the poison in the urine, then do you tell me that the drug has done *nothing* good?

It has done *some* injury, maybe, but how much injury would the poison (now taken out of the system) have done? It is not, my dear sir, a question of its doing *some* injury: the poison does *some* injury. It is a question of which does more injury than the other.

Where I have been able to judge, I should say the *poison* has probably done *more* injury than the salicylate. *Sub judice lis est.*

You say, of course, to the poisoned human beings, "Give up all stimulants and errors of diet, and you will get well." If you only knew the effects of (what may be for you or any other pure-blooded man) a "perfect" régime of food, if you only knew the

terrible depression that *does* sometimes ensue after a few days or weeks, you would sympathise with the victims. You would confess that for *many* of these people *as they are*, under their present conditions of life, with their present necessity for hard work, such a radical change as you suggest is out of the question; however beneficial the *ultimate* result may be or *will* be, they are not patient, they will not wait. How should they know, how should they trust?

But, mark you, they *do* trust drugs, and if you *can* get a drug that will gradually clear out some of the poison, they will take it and (at some injury to the system, since no progress of the whole was ever yet made without an apparent loss to some one part) they will be in a better state than before.

I once had a most instructive lesson in self-control. An anti-drug fanatic, perhaps in some respects very typical of the extreme class, told me that *every* drug was an *unmitigated* curse. After he had worked himself out, and while he stood still throbbing, I asked him a question or two. "Are there many millions of people who are loaded with poisons?" "Yes," he said. "Are these poisons injuring these millions of people?" "Yes, fatally," he said. "Do you succeed in inducing these millions to get rid of these poisons in *your* way?" "No: at present we can only induce a few to try; some day we shall be able to induce many others." "But *to-day*," I asked, "can most of these millions be induced to take a 'drug' if a medical man recommends it?" "Yes." "Does salicylate of soda help to remove *some* poison from the system?" "Yes: but it injures the system." "I did not ask

that," I said, "but now I ask you to reflect on *this: if* the millions can be induced to take salicylate, and if thus *some* poison *can* be removed from the system, then the millions *can* be benefited by salicylate. They must suffer injury if they keep the poison in them; they may or even must suffer injury if they take salicylate. *Which is the smaller injury?* That is our problem, *so long as the present condition of the millions continues. Supposing* salicylate does far *less* injury than the poisons would, do you still forbid its use in *every* case?" "Yes," he said, "in *every* case." "Why?" I asked.

The reader can guess his reply beforehand. "Because," he said, "salicylate does some harm to the system. My way is better." I could only repeat what I had said: "*Do* you succeed in getting the millions to try your way? Not *will* you, but *do* you?" "No." "Then," said I, "is it not just possible that the millions are not yet ready for your way, and will not be ready for several generations? Do you decide to neglect these generations? to do *nothing* that they would accept?" He did not answer.

Besides salicylate, common salt (in water) has been found very useful in certain cases. It may or may not have done *some* injury to the system: it has assuredly done heaps of good in a large number of instances. Cold water and salt before food in the early morning, and followed by a walk or run, is a celebrated form of what has been called the salt-cure.

Ammoniated quinine, again, may produce a certain

amount of evil ; but its amount of good under certain conditions (e.g. just before or during influenza) may be greater than the evil.

In conclusion, let me say that though *eventually* most, if not all, of the "drugs" will probably give place to "a more excellent way" (see "Health by Natural Means"), yet, as things are, *a few of them* may often achieve a good result which even their most enthusiastic opponents dare not deny.

V.—WATER AND LIQUIDS.

Water is the great "solvent" in your body ; it is also the great "carrier" from place to place. It forms a large proportion of the bulk of our whole body. Water is absolutely essential to life.

It is easier to give useful advice—advice that people will take—about *when not* to drink than about *what not* to drink. You should not drink within half an hour before a meal, or within an hour and a half or two hours after it. Such drinking is apt to hinder digestion.

And this is a widely reaching rule, for it does not apply merely to drinking from a glass. Look, for example, at that plate of porridge. You call it solid food ; but it is full of water, and that very water helps your porridge down far too quickly. Probably you *almost* drink it ; you do not masticate it, you get next to no saliva with it, and so (see p. 99) the starch in it is mostly undigested.

You cannot get your foods quite dry, but it is a great mistake to eat starchy foods in too watery a

state, for watery foods often go down without enough mastication; and if you take "proteid foods" too watery, the water will weaken and dilute the acid which has to digest the "proteids"—I mean the gastric juice.

The Table at pp. 337, 339, will give, approximately, the amounts of proteids, etc., supposed to exist in the various foods. But see above (p. 96 foll.).

A few samples may be of use.

Hovis bread (made from wheat) probably contains all the elements of food in *about* their right proportions for average people and for average purposes. It is also a help against indigestion, and against that curse of man and woman—constipation.

I cannot but feel that Hovis bread, and other breads like it, ought to be the basis of our national food, instead of the common white bread, which has so much starch, so little proteid. See further p. 293, where I point out how much good an hour's education about bread etc. might do for the millions here and elsewhere.

For constipation *Graham bread* (which, alas, we seldom see in England) is still better. And I can recommend it thoroughly as a complete food.

Other breads (such as Bermaline) may be scarcely if at all inferior; but I have not tried them enough to be able to say.

Gluten is a flour made from wheat: the French gluten (to be had at Blatchley's in Oxford Street) is more nourishing than the American (to be had from Warner's Safe Cure Co., or through a chemist), but it is far more expensive, it is not so pleasant to the

taste, and it is not so good for cooking purposes. American Gluten can be made to form excellent cakes, blancmanges, biscuits, and so on. Good biscuits can be made in the proportion of gluten (1 lb.), butter ($\frac{1}{2}$ lb.), and sugar ($\frac{1}{4}$ lb.). For weak kidneys sugar is undesirable. Macaroni is a wheat product.

Gluten is fairly rich in proteid (I fancy the American gluten varies extraordinarily, if I may judge by its effects in my own case), and is also rich in starch. But with it should be eaten fruit or vegetables for the fibre and certain "salts."

Porridge is a complete food; it should not be too moist. Wheaten porridge suits me better than oatmeal porridge: I get the former (called wheaten groats) from Dr. Nichols in Oxford Street; it has a very pleasant lemonish flavour.

Granola, *Granose*, *Zweiback*, and other grain-preparations by the Battle Greek Sanitarium at Michigan, are varieties which are little known in England. I have found some of them good, and I should imagine they would be best for the weakest digestions.

Protene biscuits (Pure) are the backbone of my diet. I usually find that four or five, alone or with a little Hovis bread, are enough for breakfast, till lunch-time; that is to say, I allow at the rate of *about* one an hour. But this is decidedly on the side of excess. I know of no food so convenient, so reliable, so splendid for reducing weight, and so rich in proteids, as the pure Protene biscuits. The (at present) far from enjoyable taste of Protene itself I do not notice in the biscuits flavoured with chocolate, cheese, or vanilla.

"Protene", again, must be supplemented in much the same way as gluten, though it does contain some phosphates.

It has one great advantage—it can be added to other foods (e.g. to stewed fruits) so as to increase their nourishing value.[1]

Cheese, especially butter-milk cheese, is a grand food for cheapness. That the amount of proteid given in the table (p. 337) really "comes into operation" in the body, I think to be altogether improbable: not only is cheese often badly digested, but it is also often in a decaying condition. But, if *only* a half of

[1] "Protene," however, had absolutely no right to claim that it was "the cheapest food known." A diet of pure Protene biscuits I found nearly six times as expensive as a diet of Hovis bread, cheese, and lentils. [The error has since been altered].

The Company have also issued an unfortunate trade-mark, professing "faithfully" to "represent the nourishing value of Protene as compared with the best of *all other known foods*." Now I reckon cheese, peas, and lentils, among "other known foods": they are rich in proteids, some cheese being said to reach over 30 per cent. of proteid. But from the table they are omitted, probably through ignorance or by accident. It is a pity to set beef at the head of the table: peas and beans beat it easily, if the generally accepted analyses are to be relied on.

Thirdly, the labels claimed that "every grain of these milk proteids is digested." No one has any right to make such a sweeping statement. The grains all need to be digested inside by the human mechanism, and some mechanisms do not digest every grain: see further p. 96. I mention this in the hope that the Company will remedy these serious errors. Protene itself deserved a better introduction to the public.

Last of all, the Company should not have put Pure Protene Biscuits, unflavoured, in the foreground. Many of the variously flavoured Biscuits are not only unobjectionable but very pleasant; they should have been the *pièce de resistance*.

it were effective, even then it would still rank among the best and cheapest of our national foods.

Neither must its value as a flavouring be forgotten. See the next Chapter.

Should ordinary cheese prove indigestible, grated cheese may be tried instead.

Another milk-product seldom seen to-day is *sour milk*. After being kept in a bowl for two or three days, the milk is well stirred up, and then sipped. It is not every one who cares for it, but many prefer it to fresh milk, and those who like alcohol sometimes find this less "intolerable" than water.

Of fresh *fruits* and stewed fruits, the latter of which can be combined and mixed in many ways, I need say little. They contain water and useful "salts," and give "bulk" to the food. Lemon and lemon juice have their uses as blood-purifiers.

Many dried fruits act as powerful acids in the system, and cooked fruits (including fritters) help to vary the taste.

Fruit- and vegetable-flours are seldom seen, but they possess a high value because of their concentration: they can easily be added to puddings, for example.

Nuts have the reputation of being indigestible, but chiefly because people eat them so impatiently. Pounded nuts, or such artificial products as malted nuts and nuttose,[1] may be found a good substitute by those with whom nuts are wont to disagree. Nuts probably contain most of the necessary elements of food: they contain proteids in abundance

[1] From the Battle Greek Sanitarium, Michigan.

(but see p. 96), fatty oil, "bulk," "salts," and some water.

In England we do not use *peas, beans, and lentils* nearly enough. As dry foods they can be preserved for a long time and are therefore cheap. It is true that they need long cooking, but they are very rich in "proteids," and even seem to have a slightly stimulating effect.

For most of our meals we want *variety*—various combinations of many different foods. One sample of a day's food (by Dr. Haig) is given here: a vague idea of the "proteids" per cent. can be got from the figures in the brackets. I should find this food *far* too fattening:—

8 oz. of bread (8).
4 oz. of oatmeal (12).
2 pints of milk (4).
1½ oz. of cheese (33).
1 oz. of peas (22).
½ oz. of lentils (22).

As Dr Haig points out, there are many kinds of bread (and *toast* must be included), of grains besides oatmeal (e.g. barley and rice), of milk (see above), of cheese (see above), and there are many ways of cooking the pulses, etc.

He points out that vegetables and fruits can be *added to* the above, but must not be allowed to take their place; this means what I said above, viz. that we must be sure to take enough *proteid.*

Salads and sandwiches form a good change. For instance, a tomato salad with Hovis bread and cheese

would give a good but light lunch, and (Hovis) bread and tomato or pease-pudding or cucumber sandwiches would form another light meal, if we took a few Protene or gluten biscuits.

Let me call your attention, again, to a careful *mixture and combination* of foods, for instance, to the importance of eating *certain fruits* (e.g. apples) *with* starchy foods (e.g. bread), as opposed to the present custom of keeping fruits to the end of a meal.

The reasons are weighty.

First, you get variety; secondly, you want to digest your starchy bread, and therefore you need saliva and mastication—the apples will excite your saliva, and so will the mastication of the apples; your starch-digestion will thus be spread out over a longer time, and will be better done; thirdly, your thirst will be quenched by the warmed apple-water in a better way than if you swallowed gulps of cold liquid; fourthly, the apple-"salts" and apple-fibres will give bulk to your meal.

Some combinations are to be avoided: thus I believe that rhubarb may contain certain "salts" which hinder or prevent the digestion of starch: they "score off" the saliva. Hence the mistake of rhubarb tart.

Cooking is a subject that demands very attentive study: Kellogg's "Science in the Kitchen" is one of the best handbooks, and some of Nichols's publications deal with the subject very simply and thoroughly. Our present ways of cooking vegetables in England are on a level with our general knowledge about foods.

And now I bring this long Chapter to a close with a brief summary.

Avoid, as far as is feasible, alcohol, smoking, and those other DEFECTS (p. 86).

Avoid, from among the Simpler Foods, those which do not suit *you* individually. Sugar may be one. Only give them a fair trial first.

Eat slowly; don't drink with your meals.

Eat enough, *especially* enough "proteids" (pp. 90,96), but avoid excess; the heating foods you can often regulate by your weight.

Study books on the subject, which will teach you something about new varieties and about new combinations.

Read the hints and warnings in Chapters XXVII. and XXVIII.

CHAPTER XII.

VARIETY OF THE SIMPLER FOODS, ILLUSTRATED BY MENUS.

THE Simpler Foods need not be monotonous : I will suggest first of all a few Menus out of hundreds, referring for further information to such books as Kellogg's "Science in the Kitchen" (Battle Creek Publishing Co., Michigan, U.S.A.), and to works published by Messrs. Nichols of Oxford Street.

I have put the "Irritants" in Brackets. They must not be judged by their pleasant immediate effect; a better idea is given by their effect upon tender skin.

MENUS.

French Bean Omelette.

Cut up three tablespoonfuls of French Beans into small pieces; make a mixture of one dessertspoonful of Flour, and $\frac{1}{4}$ pint of Milk, and add the Beans; next add a tablespoonful of grated Parmesan Cheese, and salt [and pepper]; when these are thoroughly mixed, put the whole into an omelette-pan, with 2 oz. of butter; fry to a pale brown, and serve hot.

Cauliflower au Gratin.

For six persons.

1 Cauliflower.
1 oz. of Butter.
1 oz. of Flour.
2 oz. of Grated Cheese.
Teacupful of Milk.
[Cayenne and] Salt to taste.

Boil a Cauliflower till it is tender, drain well, then put it on the dish you intend to serve it up on; press it together so that the sauce goes over it, and does not sink into it. Take 1 oz. of Butter, 1 oz. of Flour, a teacupful of Milk, and 2 oz. of Grated Cheese; melt the Butter, mix in the Flour, add the Milk, and boil; sprinkle in the Cheese, [Cayenne and] Salt, pouring these over the Cauliflower, and adding a little Cheese on the top. Put into the oven and bake.

Cheese Fritters.

For five persons.

1 oz. of Macaroni.
1 large tablespoonful of Grated Cheese.
1 large „ Cream.
A little Mustard, Salt [and Cayenne] to taste.

Take 1 oz. Macaroni well boiled, cut very small, and add one heaped-up tablespoonful of Cream; mix all together, and season with [pepper and] salt [and a little mustard]. Make some good puff paste, roll

it out thin, cut it into rounds, and place some of the mixture on each round. Double them, and fry each to a light brown. Serve very hot.

Cheese Ramequins.

For four persons.

1 oz. of Butter.
1 oz. of Flour.
½ pint of new Milk.
4 oz. of Grated Cheese.

First melt the Butter, then mix in the Flour, add the milk, and stir and cook well; sprinkle in the Cheese, and put the result into cases. Bake for a quarter of an hour.

Cheese Straws.

2 oz. of Flour.
2 oz. of Cheese.
2 oz. of Butter.
¼ pint of Milk.
[Cayenne and] Salt.

Take 2 oz. of Flour, 2 oz. of Grated Cheese, 2 oz. of Butter, [Cayenne and] Salt; make into a light paste with a little Milk: roll out the paste very thin, cut into straws, and bake in a quick oven.

Aigrettes of Parmesan.

For five persons.

½ pint of Milk.
2 oz. of Butter.
3 oz. of Flour.
2 oz. of Parmesan Cheese.
[Cayenne and] Salt to taste.

Take ½ pint of Milk and 2 oz. of Butter, and put these into a saucepan ; let them boil, and then shake in the Flour, stirring all the time ; this must be well cooked. Add [Cayenne and] salt, 2 oz. of Parmesan Cheese, and then stir well. Have ready some boiling Fat, and drop in about a dessertspoonful of the mixture at a time, and fry to a golden brown. Serve very hot.

Toasted Cheese.

For two persons.

Grate 2 oz. of Cheese ; add [Pepper and] Salt, [a little mustard,] and a little Milk ; warm them all together in a saucepan, and pour them over some slices of hot Buttered Toast ; it must be served very hot.

Macaroni Balls.

For six persons.

3 oz. of Macaroni.
1 oz. of Parmesan (Grated).
A little crushed Vermicelli.
„ Cream.
Butter for frying.

Boil the Macaroni, cut it into small pieces, and then drain; put it into a saucepan with the whipped Cream, 1 oz. of Grated Cheese; season with [pepper and] salt; cook for a few minutes, then put the result on a plate to get cold. Form it into balls, brush these over with Milk or Cream, and dip them into the crushed Vermicelli, and fry to a light brown.

Macaroni Cheese.

For four persons.

3 oz. of Macaroni.
1 oz. of Flour.
½ pint of Milk.
1 oz. of Butter.
3 oz. of Grated Cheese.
[Cayenne and] Salt to taste.

Boil the Macaroni till it is tender, drain it well, and make a white sauce; add the Grated Cheese, [Cayenne and] Salt. Butter a dish well, and place on it alternate layers of Macaroni and sauce, until the dish is full; sprinkle the top with Grated Cheese and Breadcrumbs and with pieces of butter; then bake.

Macaroni with Tomato Sauce.

For six persons.

Boil ½ lb. of Macaroni in water, with a lump of Butter, an Onion, two Cloves, and Salt; when done, drain the Macaroni and place in a saucepan with 4 oz. of Parmesan Cheese, a little Grated Nutmeg, a

little Pepper, and six tablespoonsful of Cream, and stir well until the Cheese becomes thick and stringy. Dish up with Tomato Sauce in the middle of the dish.

Champignons en Caisse.

For six persons.

12 Large Mushrooms.
1 Dessertspoonful of Chopped Parsley.
1 finely chopped "eschalot."
1 oz. of Butter.
Salt [and Pepper] to taste.

Peel some Mushrooms, and cut them up small, put them into paper or china cases, which should be well buttered. Add [Pepper,] Salt, chopped Parsley, and a little "eschalot" if liked, and cook in a brisk oven. Serve hot.

Mushrooms on Toast.

For three persons.

1 lb. of Mushrooms.
1 oz. of Butter.
[Pepper and] Salt.
Toast.

Prepare the Mushrooms and lay them in a flat tin; sprinkle with [Pepper and] Salt, and put a piece of butter on each; when they are cooked, heap them on hot Buttered Toast.

Time for cooking:—20 minutes to half-an-hour.

Mushroom Toast.

For four persons.

6 Rounds of Bread.
10 Large Mushrooms.
$\frac{1}{8}$ Pint of Cream.
[Pepper and] Salt to taste.
$\frac{1}{2}$ oz. of Cheese.

Fry some small rounds of Bread nice and crisp, and put the following mixture on them :—Mince the Mushrooms fine, add [Pepper,] Salt, and Cream, and stew till tender. When this is sufficiently cooked, heap the Mushrooms high on the Toast, sprinkle the Cheese over them, and brown with a salamander.

Serve very hot.

Tomatoes au Gratin.

For four persons.

4 Tomatoes.
6 Mushrooms.
1 Dessertspoonful of Parsley.
1 Tablespoonful of Cheese.
Breadcrumbs.

Cut off the bottoms of the tomatoes and take the inside out carefully; chop up a few Mushrooms and parsley till quite fine ; season with Salt [and Pepper], fry the whole for a few minutes, and fill the tomatoes with the mixture, sprinkle with Grated Cheese and Breadcrumbs, and brown in the oven.

Tomatoes au Pain Roti

Take Rounds of Bread fried in Butter, and put slices of fried Tomato fried on the Bread; add [pepper and] salt to taste, and Grated Cheese, [and a little Cayenne Pepper sprinkled on the top as garnish].

Tomato Sandwiches.

For four persons.

8 slices of Bread and Butter.
3 Tomatoes.
1 Bunch of Mustard and Cress, or 1 Lettuce.
[Pepper and] Salt to taste.

Cut some slices of Bread and Butter, season with [Pepper and] Salt, put a slice of Tomato between two slices of Bread and Butter, cut into oblong shapes; serve on a serviette with the Mustard and Cress (or Lettuce) in the centre.

Savoury Tomatoes.

For five persons.

Take three large Tomatoes, and cut them in halves; take out the insides, and mix thoroughly with Breadcrumbs, a little grated cheese, and $\frac{1}{4}$ Pint of Cream and Salt; replace this mixture in the halves, and put into the oven and cook, and serve each half on a round piece of thin Buttered Toast.

Welsh Rabbit.

Make some slices of Buttered Toast, and cover them with slices of Cheese ; [spread a little Mustard over the Cheese and] set in a Dutch Oven before the fire to melt. Serve very hot.

The uses of *Cheese* and of *Macaroni* are only as it were hinted at in the above list: one should go to Italy and other countries to realise what can be done with them.

Much the same will apply to Vegetables in general. French peasants are the greatest adepts in their use.

Fruits Fresh or Stewed will in themselves give quite a variety to an otherwise monotonous meal: for a list, see Table p. 337. Blackberries and Apples are among my favourite dishes. To these Fresh and Stewed Fruits may be added Fritters, e.g. Banana and Orange Fritters.

Gluten Flour (to be had at 6d. a pound, through any Chemist, from the Warner's Safe Cure Company) can be used for a variety of purposes, e.g. for Pancakes, Blancmanges, Shortbread, Cakes, etc. A good Biscuit for those who can stand sugar is (p. 107)

1 lb. of Gluten ;
½ lb. of Butter ;
¼ lb. of Sugar.

Hovis Flour is also useful for many of the above purposes. Generally speaking, Hovis Bread is far

more nourishing and (if eaten slowly) more digestible than ordinary White Bread, though it is a great fallacy to suppose that ordinary White Bread contains *no* Proteid.

The *Protene-Foods* (p. 108) are very numerous.[1] The Pure-Protene Biscuits can be had flavoured with Cheese, Chocolate, Vanilla, Almond, Oatmeal, etc.; there are also Protene Cakes, Protene Jellies, etc. Protene flour can be easily added, in some form or other, to foods (such as Cabbages and Potatoes and Fruits) which are poor in Proteids.

In conclusion, let me repeat that the habitual eater of the Ordinary Foods has no conception of the variety of dishes which the Simpler Foods allow; still less does he realise how finely appreciative of delicate flavours the palate of the eater of Simpler Food will become. Nor can I hope to convince him of the fact that, for the habitual eater of the Simpler Foods, there is not the same craving for savoury and pricking tastes and appetisers. Personal experience for a fairly long period will be the only means by which he will be persuaded.

As I have said before, the meals should not be arranged hap-hazard: thus a meal of Lentils, Peas, and Toasted Cheese, would be too rich in Proteids. Generally speaking, it is as well to remember that the Proteids are found in abundance in

[1] The Company (36 Welbeck Street) will send a list on application.

Protene, Cheese,
Beans, and Peas;

whereas, among the foods not very rich in Proteids are—

White Bread, and Fruits,
Green-Foods, and Roots.

Note.—The above Menus were tried by my sister and myself, while we were living at Cambridge. The cook has kindly written out the receipts for me.

PART V.

Advantages of the Simpler Foods.

XIII. What should Foods be and do? General Advantages of the Simpler Foods.

XIV. Advantages for Individuals.

XV. „ for Special Classes.

XVI. „ for the Whole Nation.

XVII. „ for all Nations.

XVIII. „ for Posterity.

XIX. „ for Animals.

XX. Notes on the Simpler Foods and Science.

XXI. The Simpler Foods and Some of the Greatest Evils of the Day.

XXII. Other Evidences as to the Value of the Simpler Foods.

XXIII. Quotations from Authorities.

CHAPTER XIII.

WHAT SHOULD FOODS BE AND DO? GENERAL ADVANTAGES OF THE SIMPLER FOODS.

THE Ten Commandments forbade many sins, and since then we have come to recognise the existence of a larger number of positive duties as well. We acknowledge, at least in theory, a severely high standard of duty towards God, and of duty towards others. But, of all duties, that which we are most apt to neglect, as well in theory as in practice, is *our duty towards ourselves.*

And of all our duty towards ourselves, I doubt if any part is more sacred, more intimately connected with our duties towards others and towards God, than the care of our health.

In the case of vast masses of us, the duty towards self, so far as it has concerned health, has been chiefly this: "Thou shalt not kill thyself *suddenly.*" It reminds one of the letter of the Old Commandments.

Our real commandment should have been something beyond this. It should have been: "You must not kill yourself *even slowly.*" It should have been more, viz.: "You must not *injure* yourself at all." Nor is that all. Nothing less than this will really suffice: "You must use every means to *develope the*

whole of your best self as well as possible, and to help others to develope *themselves* as well as possible."

Now, as I consider good health to be one of our prime duties towards ourselves, as well as towards others and towards God, I consider that *all the means to good health* demand a careful examination. It behoves us to live, not as sheep following a leader (in our case custom, which often strays), but as thinking beings, who have *the right and the duty of testing by personal experience.*

As a result of this testing by experience, I consider that, of all means and helps to good health, good foods, and the avoidance of wrong "foods," stand in the very foremost place.

And here I would meet that objection of yours half-way, viz., that it is undignified and sheer waste of time to meditate about food—"we were made for the higher life." Yes; but if that higher life depends largely on what we eat and drink, food becomes as important a problem for us as any that any philosopher ever handled—and buried in abstract phrases.

Moreover, is it not a great fallacy to suppose that, by considering such matters as food, by considering and finding what is *the very best* for *our* life, we are doing something undignified? Surely we are not only helping to lay the foundations of a sound life here, but we are also helping to raise food to its proper level. If there is anything that we *have to do*, we gain nothing by doing it at random, and therefore probably badly. This is not "dignity," but slipshod and careless contempt for labour—such a contempt as has stamped all the effete aristocracies of the

world. Whereas, if we say to ourselves, "We have to do this, and therefore we may as well do it in the best possible way," we turn a common task, which must be done, into a task well done; we do our duty, and we raise and dignify the task itself, while we raise and dignify ourselves.

Assuredly the saying, "Anything that is worth doing is worth doing well," applies here, if anywhere.

The search, then, for the ideal foods will not be waste of time, and it may lead to great results, as we shall see.

Let me first, therefore, mention some of their characteristics; this will help us in the search.

Ideal foods would be—

Easy to get and to prepare.

Economical, not only of money, but also of time and of energy.

Pleasant and varied.

Digestible.

Nourishing, i.e. containing the right amount of the right elements in the right proportions.

With some extra "bulk" (fibre, etc.).

Productive of good immediate effects, if possible, but, *anyhow*,

Productive of good general effects upon the body, intellect, morals, and happiness; and

Productive of the minimum of bad after-effects.

I have said, in Part III., what foods I consider to be nearer to the ideal than our ordinary foods are. I have said that my Simpler Diet consisted partly in avoiding certain things ("AS DEFECTS," p. 86),

partly in choosing the best things *for the individual* from a list of "remainders" (p. 90, etc.), and partly in using those best things in the best way (p. 112).

Let me sketch out roughly, to begin with, and then map out in more detail, some of the advantages to which my Simpler Foods may lay claim. Of these advantages some are certain, others are probable, others are at least possible. In most cases *a fair personal experience* alone can decide. The lines are new to most of my readers, so that they cannot yet tell how far my Simpler Foods, with modifications, are likely to suit *them*.

Putting aside such smaller considerations, as that the Simpler Foods can be very portable and therefore more convenient for travelling, e.g. for tours and expeditions, I proceed just to mention a few main headings:—

Money saved in various ways, and money gained (p. 142 foll.).

Time saved and time gained, and therefore (not so much money as) the chance of gaining money, increased (p. 141 foll.): among other things, less sleep may be needed, and there may be a greater desire to use time well.

Energy saved, e.g. by easier digestion, and by the smaller need for exercise (p. 46, etc.).

The setting of a good example to others, and the chance of helping others.

A greater interest in many things which are now almost devoid of true interest, except as means towards enjoyment; this would take the place of a blind unthinking obedience to custom.

Personal observation encouraged, and independence of judgment.

Good general effects, and possibly (if the right helps are used) good immediate effects on

(*a*) the body (activity, skill, endurance, p. 43 foll.)—not merely the stopping of diseases, etc.

(*b*) the intellect (p. 42, etc.).

(*c*) the morals (p. 48).

(*d*) happiness.

The powerful interaction of all the above upon each other, e.g. the effect of bodily health upon will-power ("religion" is apt to exaggerate what the will-power ought to do, and to neglect the bodily health; whereas each must help the other).

Not the mere removing of bad symptoms, including fatigue and depression and slackness, but also the strengthening of the system against them in the future (prophylactic treatment).

A high level of health made the regular state, so that it is not exceptional but normal: the lower mechanism may thus come to do its work really well, and leave the higher part of man free for self-improvement.

Comparative independence of external conditions (such as cold winds, great heat, etc.).

Good health will lead to greater health. "Whoso hath, unto him shall be given," is very true of health.

CHAPTER XIV.

ADVANTAGES FOR INDIVIDUALS.

THAT the advantages of the Simpler Foods may be the better realised, let the reader glance with me quickly through the day of such a business-man as I introduced on (p. 78): let us see where his way of living is not yet perfect; let us see how he wastes money, time, and energy, and how his work is weak, his break-downs many, and his feelings often miserable. Let it be borne in mind that a waste of his time is also a waste not of money but of what might enable him to earn money.

By late rising he wastes time; he feels far from clear-headed, which means that his work will be slow and inferior in quality; he has a long and heavy breakfast, with stimulants which are bad for his inside (see p. 96, etc.): here, at any rate, money and time are wasted; at mid-day he has a far from light lunch, and in the evening perhaps tea and cake, but certainly a long and heavy dinner: here go more money, more time, more energy for digestion; the irritability and worry during the day will prove an extra expense in many ways—they will effect his general "morale," as well as the quality of his work; extra money may have been spent in cabs, where exercise would have been better; after dinner there is no desire for work

—digestion and a smoke will waste a couple of hours. His long holidays and rests, his doctor's bill, his chemist's bill, his wine-merchant's bill, what will they come to? They will reach no small figure.

There are here some extreme features: but, the richer the man, perhaps the closer the cap may fit.

And now for the certain, or probable, or possible advantages of the Simpler Foods for an individual, *provided that* they suit him or her only *half* as well as they suit *me*.

I shall consider these advantages as (*a*) physical, (*b*) intellectual and mental, (*c*) moral; then will come (*d*) happiness, (*e*) saving and gaining of time, and (*f*) saving and gaining of money.

These headings, of course, are far from mutually exclusive; but I have had to sacrifice accuracy for the sake of convenience.

(*a*) *Physical Advantages.*

Every real physical gain must increase the general health of the body, and therefore must lead to some gain for the intellect, for the morals, and for happiness. The blessing of *true* good health (p. 18) does not come without sisters.

First may come the increased healthiness of *appearance*, for example, the clearer skin, the clearer eye, the more upright carriage of the body. Perhaps the "complexion"-improvement will appeal to a good many ladies.

Greater *endurance* may come next: fatigue may be felt less, partly because a steady supply of pure

nourishment is ready to be used. The blood would be circulating more evenly with a purer and a stronger flood.

With the Simpler Foods may also come a condition that may laugh at those disease germs which none of us can always avoid in the air or in the food itself; it may say good-bye to indigestion, to constipation, to kidney troubles, to fatness (p. 99), no less than to excessive thinness, to liver complaints, to gout, rheumatism, headaches, to undue sleepiness, to restlessness and depression and slackness, to colds and coughs and dependence on the weathers. More generally speaking, most of the inconveniences arising from the *inevitable* conditions of life may become less and beautifully less.

At games and at exercise, and in movements in general, may be found, not strength without pliancy, not mere Bœotian "muscle," but an all-round activity and litheness, more skill, greater clearness and quickness of sight, and a more rapid and harmonious co-operation of ear and eye and brain and hand, etc. There may be—think of it, miserable boating men, especially you who want to do work—there may be no need for special training.

There may be, here and elsewhere, more calmness and steadiness of nerve, partly due to better sleep.

(*b*) *Intellectual Advantages.*

These may be equally numerous.

An improved *memory* means more than we are wont

to realise.[1] Your memory may become quicker, your ideas may be readier to hand at any given moment; your mind may be more thorough and accurate. The ideas may be better associated together in groups or by links ; they may be far better arranged ; both they and their expression (when you speak or write) may become clearer and more definite, there may be more due proportion between them. For I often think it must be a sign of ill-health to have a mind which contains hosts of things both great and small, but regards them as if they were all of precisely "the same size."

Your power of observation—so little developed by an average English education—your versatility of mind, your imagination and power of "mental picturing," your originality, your rapidity of thought, your mental staying power (as tested by hours of continuous good work without fatigue), your interest in many new things which before were to you dull, if not abhorent, your power to teach, and your love of teaching, your (not excessive) self-confidence and independence, all these may show great and ever greater progress. Lastly, to step over gradually into the realm of "morals," you may be acquiring more patience, greater contentment.

(*c*) *Moral Advantages.*[2]

How much of Morality may depend on good bodily Health most preachers have realised just as

[1] See "How to Remember" (Warne & Co.).

[2] I say a few words about immorality itself, in connection with School-life (p. 145 foll.).

little as they have realised how much of good bodily Health may depend on Food. I feel that the more and the more carefully we investigate the conditions under which *crimes* take place, for example, the more we shall realise that Food lies near the very heart of them. The average preacher, however, is wont to say something of *this* general tenor: "Begin and carry out moment by moment a never-ceasing struggle with the evil that is in you and about you. Do it all with the will, helped by prayer. Never mind about the Food: you may eat Flesh-foods in moderation."

Personally, if I were a preacher, I should try the Simpler Foods for myself, and—if they succeeded—I should insist on their importance for Morality; this I should do, "and not leave the other undone".

The Simpler Foods may possibly succeed, where most other means have ignominiously failed, in establishing a *habit* of true Health; which, in its turn, would be sure to improve the Morality, and would probably establish a *tendency towards whatever was morally good.* I do not, I cannot, believe that human nature is generally bad, if its conditions are truly healthy.

Such a trial of the Simpler Foods would not by any means take away the need for the right use of the *will:* rather it would give that will a chance of working as I feel that God intended it to work. "Religion" would not cease, but it would not be concerned so much with the negative side—the resisting of what, after all, are to a large extent "animal" temptations—, as with the positive side, the active doing of

good. "Religion" would be moved on to a higher plane.

On the effect of gradually abolishing Slaughter-houses and other "unpleasantnesses" (p. 164), I will not touch. What I will insist on is their probable effect on *Alcoholism* and Intemperance. Many crimes, many acts of immorality, have gone back to Alcohol as their father: but what was their grandfather?

The many "Societies", and Lecturers and other really earnest men who attack the "Drink"-Problem, are wont to attack the "Drink". *But whence the desire for "Drink"?* This is the real heart of the matter.

Deficiency of Food? Yes, that is one source of the evil; the resulting "aching void" and deathly weakness seem to demand "Drink" as their *natural* remedy. But is that the sole source? Do Dipsomaniacs, for instance, desire Alcohol simply and solely for that reason? If so, how is it that with and after a huge meal the craving is often strongest? Explain me *that.*

No. I believe that the most fertile source of the craving for "Drink" is the use of Flesh-foods and other Stimulants (p. 86): I believe that if we can remove the Flesh-foods alone from the diet of the poor, we shall thereby have removed three-quarters of their Alcohol consumption, not by forcible abstention, but as a—shall I say inevitable?—consequence.

With *me*, I know, the desire for Alcohol comes back *invariably* (p. 49) with the eating of any Flesh. "Vegetarians" are seldom Dipsomaniacs, in spite of

the many errors of Diet (p. 73) which thousands of "Vegetarians" commit.

I commend this to the notice of all who are conscientious.

With the Simpler Foods might gradually disappear that physical condition which tends towards—I do not say "produces" but "tends towards"—dishonesty and lying; cruelty and revenge; irritability, discontent, and grumbling; narrowness of mind and uncharitableness: for, when others offended us, we should have a fuller knowledge of one of the true causes, viz. ignorance, and we should not hate the offender, but should pity the victim and desire to help him. With this Diet also might come the love of good hard work—not merely the ability to work but the positive tendency and desire to work. Work might become as natural to us as breathing.

Exaggeration as it may seem, I cannot imagine a *truly* healthy man whose characteristics would not be truthfulness, honesty, mental activity, kindness, and the wish to teach and to help mankind.

Above all, I believe that, in the life of those for whom this Diet shall do what it has done for me, there will come that gradually *rising of Motive* which I consider to be the strongest argument in favour of the World's *Progress*. The desire to *avoid* some evil (such as poverty or illness) for oneself, or the desire to *get* something like money for oneself, might have, added to it, the higher motive of getting positive health for oneself, so that one might be at one's "best possible" in every respect. To this might soon be added the desire that *others* should *avoid* what is

bad and should *get* what is good, and the desire that they too should be at *their* "best possible" in every respect. Still later on, not only all mankind would be included in one's desire, but one would wish to benefit *posterity* as well—to help everyone else now and hereafter so that he may develope his best self in the best way—so that he may get the most and the noblest work he can out of himself.

This motive seems to me to give a *concrete* idea of the words "Duty towards God". The more this *is* our motive, the more we shall be His children.

Of these changes of Motive, or rather these buildings of higher Motives on the old, while the old (p. 48) may be still lying below—these changes would give us the hopeful view of life, which most of us so sadly need: we would see that which was to be done, and, by careful thinking and reading and discussion, by personal experiments, by observation and self-education, would not only develope ourselves, but would also be doing a little of that which was to be done. No longer should we look upon disease and illness as unmitigated evils—we should see in them a kind warning for men and a sign of an error that needed correction —perhaps an error in food—in fact a guide to the truth and to happiness, if we could but read it.

And, if we dare to try for ourselves, read it we *shall.*

(*d*) *Happiness.*[1]

A frequent objection to my Diet is that I "must feel so *miserable* while not eating huge meals": it is an

[1] Of the effects of Happiness (and of Anger, etc.) in altering the character of the blood, I shall speak in a subsequent work.

objection all the harder to meet because I cannot *prove* my happiness: I can only *feel* it, but that is enough for me.

As to the pleasures of the palate, I grant that I should not enjoy a (28s.) City-Dinner as I did four years ago. To eat it now would cause immediate and lasting misery. But, on the other hand, I can enjoy things which then I did not care for at all: many foods (I can assure the reader), which had no special flavour before, have now acquired for me a new and subtle flavour—not that of wines and condiments, but something equally fine, and procurable, too, far more easily and economically. An apple, bread, marmalade,—all these I can fully appreciate now.

My games I enjoy at least as much as before—and probably far more, because I have improved at them! But, after all, my chief pleasure is not in what I eat: I think I enjoy that as much as I ever did, but I enjoy other things more. My coaching, my Articles, my Books, and my reading, if I were to say how much more I enjoy all these than I had ever dreamt to be possible in the past—I should certainly be thought a "prig" or what some schoolboys call a "smug". The pleasure is of a different kind from the pleasure of the palate—it is, believe me, as much greater in degree as it is higher in kind.

I take pleasure, too, in a number of things which I seldom or never observed before—scenery especially, and human beings and their characteristics! There was a time when they did not interest me much.

Apart from the happiness which *must* accompany exuberant health, I am far less nervous than I used

to be: and nervousness is a great bar to quiet happiness!

Lastly, now that I have got some insight into the causes of illness or depression *in my own case*, many things, which before were repulsive to me, now appear interesting rather than repulsive—they rather arouse deep pity, a desire to help, and great thankfulness, three feelings which—strange as it may sound—are not far removed from happiness itself.

(*e*) *Time Saved and Gained.*

What is true in my own case may possibly be of wide application. Comparing present and past conditions, I notice that I take less time over my meals[1] (or rather I can if I want to—for social reasons I do not always do so—), I need less time for digestion afterwards, I need less exercise (p. 46), I need fewer and shorter holidays and rests, I need less sleep and can get up earlier, I do more work (and better work) in less time than before, and thus have more minutes to spare.

Other points might be mentioned here, but I must pass on to the money question, first making the obvious remark that time saved is (the chance of) money saved and gained.

(*f*) *Money Saved and Gained.*

"Money" is often assumed to be "£ *s. d.*" alone, whereas this is only the "body" of money—one of its

[1] Five minutes is enough for my ordinary meals.

functions of life is, not merely to *be* "£ *s. d.*," but to procure certain desirable things, such as pleasure and happiness.

From what I have said above it will be clear that I have these already without paying extra for them: I save the money which I used to spend in many ways in searching for pleasure: as it is now, I seldom want more pleasure than I actually have.

"Money" again may be lavished in the hopes of prolonging life: life also I hope to prolong without expense.

All who know me will agree that, when I say that so much more time means almost so much more work, I am speaking nothing but the simple truth. My time saved is nearly all spent on my work.

But, to confine our attention to money only, how extraordinary the statistics are. And what I say is not merely personal here: most of it is of universal application. You may tell me that you won't be physically fitter, or mentally fitter, or morally fitter, or happier, on the Simpler Foods. But, when I tell you about the saving of money, you *must* admit the truth for your own case.

Therefore, as this *does* apply to *you*, it would be as well if you kindly read this Section twice: it is not very long.

An ordinary Cambridge Undergraduate spends at least FOUR SHILLINGS OR FIVE SHILLINGS a day on his Food: I can live and keep in good training and do my work and feel quite satisfied on less than SIXPENCE a day. A combination of Hovis Bread and Cheese, Lentils, and a little Fruit, will keep me

within the Sixpence. It was the great Dr. Abernethy who said that if you want to be well you must live on 6d. a day, and earn it yourself.

Now what reasons lie at the root of this great saving (of at least Four Shillings a day, for a large number of people who are not usually classed as extravagant)? Why should the Ordinary Foods be so expensive?

(1) On p. 79 I have already pointed out that the *quantity* of Ordinary Foods is usually greater, partly because Tea, for example, may prevent the digestion of at least a quarter of the nourishment we put inside us, and therefore, to make up for this, more nourishment must be added, and, again, with the slow eating of the Simpler Foods satiety is felt sooner. But this is not the whole reason.

(2) *Animals*, please bear in mind, are far more *expensive* to "breed" and to "rear" than the Simpler Foods. To catch, to breed, to house, to rear, to feed, to cure when ill, to watch, to convey, to kill, to distribute when killed, to cut up, to prepare for food, to cook—all these need labour and cost money.

(3) *Cooking* also is a *sine qua non* with Flesh-foods, whereas many of the Simpler Foods are ready to eat, and are best to eat, in their natural condition. Cooking again means labour and expense. But the expense of the Ordinary Foods, or the Economy of the Simpler Foods, does not stop here.

(4) The experience of thousands has shown that the *tendency* of the Simpler Foods is *to do away with the liking or desire* for certain things—very expensive things, too, as you will see. And you know what a

liking or desire means, for great masses of mankind: it means that the liking or desire will probably be gratified, if possible. For instance, an ordinary man who has the desire for Alcohol, and has money, and has the opportunity for getting Alcohol, will probably take Alcohol: and the same will be true of Tea, Coffee, and Tobacco.

Alcohol, Tea, Coffee, Tobacco, long rests and holidays—estimate the cost of a week's holiday to Brighton—Theatres, Novels, and so on—it is quite possible that the desire—many would call it the necessity—for these may gradually disappear with a proper use of the Simpler Diet: I judge from experiences far wider than my own.

(5) To these we may add a large bill for Doctors and for Drugs—which are seldom to be had gratis. Regular exercise also, which becomes a necessity for the health of so many, is often not without its cost.

(6) With increased Health would come not merely the certainty of saving more money but also the probability of *earning* more money: better work, quicker work, longer hours, all these may mean more money.

(7) More time, again—for which see above—means the chance of earning more money.

And, let me repeat, money is not simply money: it may be a means towards more self-education (e.g. by reading), less anxiety, and greater happiness.

CHAPTER XV

ADVANTAGES FOR SPECIAL CLASSES

I BELIEVE that when we have convinced our millions that life *can* be sustained, and better work *can* be done, and greater happiness *can* be assured, and more money *can* be saved or earned, on a (daily) three-penny diet, say of Hovis Bread and Cheese, than on a (daily) more expensive regime including Meat, Alcohol, and Tobacco—when we have done this we shall have done more for our Nation and for the world than all the abstract "Philosophers" ever have done or are ever likely to do.

So far I have spoken of the ordinary Individual: I now come to special Classes. I shall not repeat here the oft-told tale of the Butchers, and Slaughterers, and Cooks, and the "unpleasantness" of much of their work.

(*a*) To the thousands of hard *workers both with body and with brain*, I think my own case alone is a sufficient proof that the Simpler Foods *may* be sufficient, *if properly employed* (p. 41). The Schools and the Universities are good samples of masses of people who have to work both with body and with brain.

As to Schools, there has long been a terrible problem, a festering sore, screened from the genteel public, but none the less *there* all the time. I have

known great Schools through which immorality has been the rule, and not the exception: it is only the suppression of the truth, possibly not with bad motives, by the school authorities, and by newspapers and books, and in conversation, that prevents the public from knowing how widespread is the mischief itself; and its effects—who can count them?

As most of the rulers and guiders of our Nation will come from our great Schools, the problem of immorality becomes one of at least National importance. It is not so much an evil thing to be set aside as "shocking" as an evil thing to be remedied as "disastrous." So far the chief methods have been —(*a*) expulsion from the School after discovery (which perhaps comes in two per cent. of the cases), and (*b*) exhortations to the good boys to exert their moral influence, and (*c*) to all alike to use their *wills*. The effect of the former, as of the latter, methods may be compared to the attempt of a few frail posts on a mountain-side to stop an avalanche of stones and rocks. As to these methods, I say, "By their fruits ye shall know them."

Now my belief is that immorality is not *natural* to boys *under the right conditions*. The schoolmaster assumes that it *is natural*. For, he says, we provide healthy exercise and plenty of interests, and "moderation" in Food is the general rule. We do all we can: *therefore* it must be *natural* to the boys to sin."

But, supposing it were chiefly the *Stimulants* in the Foods you supply; supposing it were, for example, the "waste-products" which every Scientific Analyst will tell you exist in that Beef and Mutton, what

then? Do you put poison into a well and expect the well to be pure? Do you put tuberculosis germs into milk and expect the jug to be free from germs? Do you, I ask, put stimulants *twice a day* into already vigorous boys, and expect them to be moral?

This is no place for prudery. You, you schoolmasters, hold in your hands much of the destiny of this Nation, and therefore of the World and of Posterity: I point to what may be the chief source of that evil, which you, at the very most, have scarcely succeeded in damming or in turning aside into some other channel. With you and your consciences I leave the responsibility of trying what the proper use of the Simpler Foods may do. And now, refuse to try it at your peril.

The mischief really extends to many other groups besides the School groups, but they form a clear and most important type.

(β) For *Mechanics* and others who work chiefly with their *bodies*, or with some part or parts of it, such as the legs or arms or hands, skill, rapidity, certainty, endurance—these are essential. And these *may* be better ensured by the Simpler than by the ordinary Foods.

(γ) For *Brain-workers* who lead a more or less *sedentary* life it is vital to avoid Stimulants and to avoid excess. And yet millions—business-men, clerks, clergymen, teachers, and students—are wont daily to put into themselves Foods which *cannot* be got rid of without heavy exercise. The exercise is not taken, even light exercise being the exception; and what follows? Apart from the expense, the whole system is

clogged with "waste-products." It is true that the work is got through somehow, but what work! And at what a cost of energy!

If I were asked to pick out the one Class to which I thought the Simpler and Fleshless Foods would be most beneficial, I should pick out the *sedentary brain-workers.* Unless, indeed, I picked out those very plague-spots of their native or adopted lands—

(δ) *the sedentary idlers.* Yes: I should choose these for preference. That brainless Piccadilly Club-lounger, that sink for Whisky-and-Soda and Tobacco, that—he himself best knows what besides—for him our Nation may well blush: his Alcohol-red face cannot blush for itself.

(ε) *Women*, and especially those "Society Ladies" who take so little exercise and do so little that God would class as "work", form another Class which might well be changed for the better by the Simpler Foods. There are numbers of them to whom it will appeal as nothing else will if I tell them that their unhealthy complexion and their fatness might very likely be remedied. But to the majority of my lady-readers, if there should be any, I prefer to point out the responsibility of their example to the lower classes, to their servants, and to girls and children: if they are married, I would remind them of the Law of Heredity—they are now feeding not only themselves but also their descendants in the generations to come.

It therefore becomes their duty not to eat and drink at random, but to pause and think quietly—much is at stake.

(ζ) For *the young*, possibly without exception, the

Simpler Foods may be the best. Mothers whose children are always suffering from something or other would do well to see whether the Diet is not chiefly to blame. But most mothers seem to make a point of learning as little as possible about Diet; perhaps they spend too much time in thinking what will taste nicest!

(η) Considering how healthy their life usually is, how their regular exercise should keep their bodies in the most excellent condition, it must be a source of wonder to the thoughtful examiner of statistics that our Soldiers and Sailors are not healthier. Their Food is by no means cheap—the fault does not seem to lie there. Can it be that the Simpler Foods would be better for the Army and Navy? It is worth considering, and worth trying, at any rate on a small scale to start with.

(θ) *The Poor*, and particularly the Poor in our Cities, are wont to complain that *foreigners* "cut them out". Now one reason is that the average foreigners can live *cheaply* and can save money, whereas the average Poor have no idea of what is nourishing and what is simply stimulating: they feed at random—they take what they see others taking, and this means expensive Foods where the (right) Simpler Foods—such as Hovis Bread and Cheese—not only would certainly be cheaper but also might possibly be better. How can we blame them? How should they know? When their money is largely spent on Heating or Stimulating Foods, and on Alcohol and other "stimulants", how can we expect them to be as thrifty, as eager to rise, as the more scientific foreigners are.

Consequently, those who might stay here and get work and live comfortably, if they did but use the proper Fleshless Diet, are wont to emigrate or starve or go into the workhouse or beg. And the beggars—offer them a crust of Hovis Bread, and see what they say. Do they know its value as a food? Not they.

But, if only the Poor knew what to eat, they would have no cause to envy the rich. They, on their threepence a day for food, would be happier far than the Alderman whose daily food may perhaps cost something nearer to one Pound, or even —if he is a lover of wine—to two or three.

(ι) *Workhouses* offer a good field for experiments: let the Simpler Foods be tried in one ward for a month, and let the statistics of expense and illness be kept.

But of errors in Government Charity, as well as in Private Charity, I shall speak on p. 302.

(κ) Of *Prisons*, etc. I shall also speak on p. 302. In these we have people who have somehow or other gone wrong. Most of us fail to reflect why; but few would deny that it *might* possibly be the food as well as other conditions (such as Heredity). If it were, then here is our chance. We have them in our hands as we can have no other Class in this free country: we can help them, if needs be, against their will, until with better Health the better will itself may come.

(λ) Most of those who are *ill*—and they are Legion —might well try the Fleshless Foods as an experiment. By the "ill", I do not mean merely people in Hospitals, but any who are ill in *any* way. Dr.

Haig's Statistics (in "Uric Acid") cover a wide ground.

(μ) *Clergymen*, whom I mentioned above, form a Class that sadly needs a reformed Diet. With their special calling it is their *duty* to look healthy: how can they expect to be listened to so long as such numbers of them look either lazily sleek and overfed, or else miserable, badly-nourished shreds of manhood? Their influence is still great, not merely as preachers but as models and examples. The example they set to others in Diet is not to be commended. As the (supposed) typical representatives of Christianity they do more than they know to discredit it in the opinion of the outside world.

(ν) The *Rich* spend millions on Food. There are other purposes to which they could put these millions if they tried the Simpler Foods and found them sufficient. The Rich, as a Class, are not nearly as healthy as they should be. There is something radically amiss somewhere.

In conclusion, let me warn the reader against the fallacy of fixing the attention on any *one* Class, and especially on the well-to-do, and excluding the others. Well-to-do people will be prone to say "The ordinary Foods suit *us*" (the accuracy of which statement I beg leave to doubt), "and *therefore* they will suit others". In answer to this, apart from any consideration of Health at all, let me tell you flatly that *the majority of others can't afford the ordinary Foods*. In using them you may not be going beyond your own means, but you are setting an example

to those who are apt to look up to you for guidance.

Reverse the case, and you will see better what I mean. Suppose that you, well-to-do as you are, were to adopt the Simpler Diet and were to be enabled not only to save money but also to do *in every way* as well as before, or better than before, then assuredly your example would have a splendid influence on the many others who can ill afford the ordinary Foods and all the expenses (see p. 79) which they entail. Assuredly those many others would say, "If these well-to-do people who *can* afford so-and-so decide not to buy so-and-so, and if they are better without it, and if—for all we know—they prefer to be without it, then why should not we do without it, we who can ill afford it?"

You have a great blessing that you can bestow, if you choose to do so, you well-to-do classes: and I hope and believe that you *will* so choose.

CHAPTER XVI.

ADVANTAGES FOR THE WHOLE NATION.

A NATION is composed of Classes, and whatever benefits most of its Classes (see Chapter XV.), will of course benefit the Nation. A Class, in its turn, is composed of Individuals, and whatever benefits most of its Individuals (see Chapter XIV.), will of course benefit the Class. This goes without saying.

But a Nation is something more than Class + Class + Class ; and a Class is something more than Individual + Individual + Individual. In Algebra we may say that $a+b+c+d+e$ are $a+b+c+d+e$ and no more : but this is just where Algebra is weak when applied to real life. For in real life a real Group, composed (let us say) of the Individuals A, B, C, D, E, all combined together, must, if it be a real group, contain something more than the separate individuals. Even when two people are combined together, the result is *something added.* We might say that, while the Individuals A, B, C, D, E are *still Individuals and units,* there arises—from the mere fact of their combining and co-operating—*a new unit* A-B-C-D-E.

In other words, not only each real Class, but each Nation as a whole, forms a unit composed of units. It has a life of its own : it is born, it is fed, it is brought up, it grows, it flourishes, it is attacked by

disease and decay, and past experience is full of instances where it degenerates, droops, and dies.

It is of this unit, the Nation-unit, that I speak here; and I insist that the benefits of the Simpler Foods for the average Individual must not merely be multiplied by so many millions if we want to find out the sum-total of the benefits for the whole Nation. Such benefits do hold good, but they do not give the full sum-total.

Now what shall we consider to be *a really prosperous Nation?*

To begin with, we must take into account the Geographical and other advantages which some Nations have possessed—ourselves perhaps above all people in the world's history. A Nation can only be prosperous in proportion to its Natural advantages —it cannot work miracles. In estimating our own prosperity we are too apt to forget this—we are too apt to boast of much for which we have been in no way responsible.

Remembering this, then, we may say that a prosperous Nation is self-sufficient (especially in case of war); that she has wealth and force in reserve; that she has many subjects; that she offers to *all* her subjects safety, good order, and opportunities for healthy work and self-development.

She must not offer such things to a select few but to *all* her Classes. Russia is not yet a prosperous Nation.

Among *all* Classes again there must be Education, Morality and Honesty in private life, in industrial, in commercial, in professional, in public life; there must

be habits of Economy and moderation and self-control.

And among *all* Classes there must be a good standard of physical and mental Health; among *all* Classes, too, there must be happiness.

This is just a sketch, but it will help us to see how far the Simpler Foods, if adopted as a National Diet, might make our Nation more prosperous than it is at present: for up till now the Historian has been content to reckon our prosperity by the prosperity of the well-to-do, and not by the condition of the millions. This is a gross error. We have much to be thankful for, much to be proud of: we are much better off than *most* other Nations. But that is not to be our standard. Look at the millions, look at the Nation through and through—we are *not* as prosperous a *Nation* as we ought to be: rather, we contain a large number of prominent people who are prosperous. We must not judge of the whole Nation by them alone.

The Simpler Foods would undoubtedly encourage a *Country-life*:[1] the increased demand for grains, for Milk-products, for Fruits and Nuts, if only it were met in time, and if only we could learn to use our land wisely, and to find out what places were adapted for what things, would do much to re-populate the country and to relieve the towns of *some* of their terrible surplus of the vicious, the sickly, the unemployed.

Many of the Statistics put forward by fanatics must be taken as fatal exaggerations: to assume that each acre at present uncultivated will yield its full produce regularly, in spite of the ignorance of the

[1] I need not here remind the reader how often the farmer-class has been the backbone of Nations.

lower classes, in spite of bad seasons, in spite of the faults in the soil itself: all this, and much more of a piece with it, has sadly obscured the real truth; which is, that at present we are not, as a Nation, ready to grow let us say Nuts in a "wholesale" way.

Nevertheless, when it is realised that Nuts may be very precious as Food—more precious than beef and mutton—then more Nuts will be consumed, and more Nuts will be demanded, and—more Nuts will be grown. Then, and not till then, will the average farmer trouble to find out the conditions of growing Nuts successfully.

But the days will come, perhaps not in our generation, or even in the next, but they *will* come; and then we shall see in the country and the villages a healthier race once more; the swarms of pallid unwholesome clerks working at starvation-wages, or else unemployed, will not disappear for good, but they will become smaller in proportion to the hale population, cheaply but sufficiently fed, and taking exercise in the open air, and earning enough for a comfortable and useful life, chiefly because now at length they will know *what* to buy.

Besides this improved health, we must take into account the many new employments open to thousands and even to millions; the industries of the growing or *scientific preserving* of Vegetables and Fruits, for example, will receive a wonderful impetus.

And, with fresh employments and better use of the materials which Nature has given us, we shall have room for a population far larger than our present one —we hear complaints of over-crowding, but that is in

the towns and not in the wide country. Think of what might eventually be done with the land now used for pasturage: think of the population of Fruit and Vegetable-growers that it might contain. I daresay the calculation that the United Kingdom *could* be made to support something nearer to 250,000,000 than to 30,000,000 has not taken everything into account: others suggest 120,000,000. But, if we put the figure at 60,000,000, and if we do not claim that this would be *possible* yet, then we shall be on the safe side.

That our present land could easily feed twice its present population, has also been maintained by high authorities. Three or four acres now used for pasturage, so they say, give less food and less employment of labour than one acre of the proper Vegetable- and Fruit-crops would. I am not a farmer, and I cannot speak from experience, but this much I *do* know, and it is a startling piece of knowledge too. The amount of Nourishing-Food (especially Grains) used in the production of Alcohol and in the feeding of cattle, and the amount of money spent on these two objects, is so enormous that, so it has been said, the materials for 1,000,000,000 loaves, *one thousand million loaves*, is annually "wasted" in this country. I cannot vouch for the statement, but, when I reflect that Alcohol does not nourish or build up the system, I see that here alone we have a cruel waste: we have, at the very lowest figure, the Food for thousands used to produce "that which is not bread".

That with the use of the Simpler Foods the desire and demand for Alcohol would be minimised, I have

not the shadow of a doubt. The close relation between the Flesh-foods and the Alcohol craving has a wealth of statistics to prove it.

Think, too, of the stimulus that would be given to new researches and discoveries and education with regard to soils and other conditions of successful cultivation, with regard to Food-preservation (a Science still in its infancy), and with regard to Food-values (which should be part of the ABC of everyone's early training).

I feel convinced that another hundred or two hundred years will see safely established the demonstration that the very best way of dealing with crime and suicide, with Alcoholism, with mania, and with a great many evils down to sheer laziness and extravagance, all of which things are so much against us as a Nation, is to cut off the Flesh-foods and other "DEFECTS" (p. 86), and to adopt the Simpler Foods as our National regime for poor and rich alike.

Only then shall we hold our proper place among the other Nations, only then shall we be able duly to improve them. At present, how *can* we hope to rule India as we should, so long as the "abominations" connected with the Flesh-foods continue to offend their most sensitive feelings?

We can scarcely conceive, we who have been so used to Animal-Foods from our very childhood, how absolutely revolting it must appear to others to whom it is discovered for the first time. Imagine yourself to be living in a country where the Simpler Diet had always been the rule, and then imagine the Flesh-

foods—with all their attendant conditions (p. 164 foll.) —to be introduced into that country ; and then you would be nearer to seeing our present Diet in its true light.

CHAPTER XVII.

ADVANTAGES FOR ALL NATIONS.

THIS Chapter shall be very short. Much that has been said already will apply with greater force here: we, as a Nation, are living not for ourselves alone, but also for others. We are a Nation among Nations; up till now we may have done well, but we have not done nearly so well as we might have done.

A wider prevalence of the Simpler Foods might do for a large part of the world what I have shown that it might do for our people. If the killing of animals were gradually given up, as far as was feasible, mankind would come into greater harmony with Nature; the general Health of many Nations might be improved, and with improved Health would most certainly come kindlier feelings, and a greater and friendlier *interchange of ideas* than there is at present. For I regard the selfish monopoly of blessings as a sure sign of National Ill-Health.

Every Nation has much to learn from every other Nation in the world: at present—speaking for ourselves alone—we are not open-minded to give or to receive. Germany, for instance, could tell us much, and we could teach Germany not a little. If we were a healthier Nation, and if they were, too, then there

would not be this present petty narrowness, and the world would get on far better.

Above all, we need co-operation in research: we need to collect together the experiences of many Nations on this great Food-question. When we have done so, then each individual Nation will be the better for the knowledge that the others can best supply.

CHAPTER XVIII.

ADVANTAGES FOR POSTERITY.

THIS Chapter shall be even shorter than the last.

Not one of us can live for himself or herself alone; apart from the fact that each *must* influence those with whom he comes in contact, and they in their turn *must* influence others, there is this—that, as *we* are, so to some extent the next generation will be. We are all of us helping to form custom and the future, even by our mere acquiescence.

Out of a thousand not one realises fully that he is responsible, personally responsible, for everything that he does, *however common and usual and orthodox it may seem.* There is no getting out of this individual responsibility. For, after all, when you are asked *why you*, a reasonable being, have done so-and-so, will it not be a cowardly and silly answer to say "Because many others are wont to do the same"?

Yes; we are forming customs for future generations, and among customs must be reckoned the Food-customs; by adopting them *in our own lives*, we are helping to *make* them, to impose them, almost like Laws, on future generations.

Before we go on acquiescing in them, it behoves us to think carefully: for future generations outnumber

our generation to an unspeakable extent. We must regard everything that we do here as possibly multiplied indefinitely in the future.

Nor is this the whole tale: to our descendants, if we have any, even "to the third and fourth generation", and far beyond that, we are handing down at any rate the *tendencies* to do what we ourselves shall have done. Whenever *we* eat and drink, then *they*, to *some* extent, are eating and drinking as well.

If, therefore, the Simpler Foods *are* the best, then it is our duty to adopt them—it is our duty to ourselves, to our own Nation, to all Nations, and to posterity. It is, in a word, our duty to God.

CHAPTER XIX.

ADVANTAGES FOR ANIMALS.

IN the following brief suggestions I shall leave a great deal undiscussed, and, especially, the extent to which animals feel pain, the extent to which they feel discomfort or feel pleasure in being grossly overfed and made to live under unnatural conditions, and the effect of the butcher's business on the butcher's character: as to the latter, it is safe to say that it can hardly be ennobling.

Notice, to begin with, the great amount, if not of cruelty, at least of error, in our present methods of breeding animals, of feeding them, tending them, transferring them, and killing them; our methods of preparing them for food, our methods of preserving them, of cooking them, and of eating them, do not come into this Chapter. But it is to the point to ask whether their artificial breeding is really an advantage to the Nation as a whole? Does it not tend, as a general rule, to produce and continue an unhealthy type of beast? Are not the home-fed animals far unhealthier than wild animals? I say nothing here of the many tenants whom our pasture-land might easily support.

So much for their breeding: and now for their slaughtering. Is it indeed *a necessity?* If the

Simpler Foods *are* sufficient to support life, and if they *are* better Foods in every way than the Flesh-food Diet, and if the Simpler Foods can be obtained in abundance and at a low price, then surely the slaughtering of animals is *not* a necessity *now*, whatever it may have been in days when man either did not have at hand, or did not know of, any other means of sustenance.

Anyhow, not to slaughter them unless their flesh is absolutely necessary for our life, is at least *to be on the safe side.*

But, you will say, their flesh *is* absolutely necessary for our life; Dr. —— says so; hundreds have said so.

In reply I tell you this: Dr.—— and the hundreds of others have no earthly right to lay down such a dogma, because

(*a*) Science does not warrant it—see p. 167; and

(*b*) a fair personal experience of the Simpler Foods—not of an idiotic Potato-Cabbage Diet—can alone give anyone the right to make the above statement *for his own case.*

"Sport," in so far as the word means the killing of Animals, is more intimately connected with the question of Flesh-foods than one would at first be disposed to think. For, if the Animals are not to be used as Food, such "Sport" loses more than half its justification.

It is true that "Sport" does give splendid exercise in the open air, often amidst beautiful natural scenery, and that it has a great social use, and that thus to many it gives a powerful motive for doing what otherwise they would not do. It brings much good

in its train, but it has its darker side when we consider the animals themselves; and it is at least worthy of notice that, when the Simpler Diet is adopted, it is usually found that the desire to kill, or even the willingness to kill, gradually disappears, without the disappearance of the willingness to play games and to take exercise which do not involve the loss of life. That some forms of "Sport" may foster unmanly sentiments, or even sheer brutality, partly because they are not a fair fight and the animal has the minimum of chance—this falls outside the scope of the present Chapter.

In fine, though there may be many who realise no duty towards the Animal-world, who regard the slaughter as justifiable if thereby man can add some luxury or "pleasure" to his life, on the other hand there are many millions in the world who feel differently, and possibly the animals also feel differently if they feel at all. And such people have a strong argument against the Flesh-foods if they say to the patrons of these Foods, "You *may* be doing wrong: but *we* cannot well be, for we take no life that we can possibly avoid taking. The Flesh-Foods may involve a wrong to the Animal-world: but against the Simpler Foods there is no Law."

CHAPTER XX.

NOTES ON THE SIMPLER FOODS AND SCIENCE.

IN this Chapter I shall use the term "Science" in a somewhat wider sense than mere Physiology and Chemistry, though these will be included. I shall not go into details with regard to Physiology and Chemistry themselves, because so much has already been written about them in the "Vegetarian" tracts, and elsewhere.

To begin with, there *must* be one very best possible diet. We do not necessarily know what it is, and it is not necessarily the same for all people, in all places, at all times, and under all conditions; but it is scientific to believe that for every individual there is some best possible diet, and to this diet it will be scientific for each individual to approach as nearly as possible. How can he scientifically arrive at any conclusions as to what this ideal diet for *him* may really be?

The most scientific test of all is not Anatomy, nor Physiology, nor Chemistry, but *the personal experience of the individual.* This will teach a great deal, if only it be fair: see pp. 267, 279. If to this were added the experiences of many others, then we should come nearer and nearer to *general* laws. Whether or no we shall ever actually arrive at any *universal* laws

about Food we cannot say; I should imagine that it will be many centuries before a large number of such laws will be widely accepted.

Why is this personal experience so valuable, perhaps more valuable than Physiology and Chemistry? Chiefly because Science can as yet tell us but little about what goes on inside our bodies. "Proteid is necessary for life", but almost everything else is held by some people to be unnecessary. There is not one who can maintain, so long as whole nations point to the contrary conclusion, that wines or spirits or stimulants, or the flesh-foods, are essentials to life; the Egyptians for centuries did without such things, and (see p. 190) many other thousands and millions have done and still do without them.

It is generally held that the food should have some water, some fatty and heating material, some "Salts," and some bulk or fibrous material; but even about these points there can scarcely be formed a general law.

It is for this reason, then, that *personal experience is the truest Science:* at present it alone can decide. He who says that the Simpler Foods will not suit him, says something which Science does not warrant his saying; personal experience alone could warrant such a statement.

If we look at man's nature and constitution in the light of Physiology and Chemistry, we find that the *blood* must be well supplied with certain materials—e.g. to give it energy and material for building up what is lost by work. The food, therefore, must contain material for this energy and this building:

this much is quite obvious. Besides this, however, the blood should be free from materials which will clog it in its course. It is of no use to have on a canal a barge of useful things if the barge is stuck, and if these useful things are still a long way off and stationary on the canal: in such a case they will not be distributed through the country. The blood must be pure, so that it may carry nourishment over the system, and also so that it may carry away refuse: it must be able to circulate well. The food, then, will be not only such as will supply materials for building and other work, and energy for building and other work, but also such as will be pure from clogging materials.

Science again, and especially Chemistry, tells us that *every element which we find in the human body is also to be found among vegetables, pulses, fruits, nuts, grains, and milk, and the various products of these.* That is to say, Chemical Analysis (which is not, however, a final proof *per se*) tells us that, whatever we need in our body to form flesh, etc., can be found in that which is not flesh. *Science does not at all support the theory that to form flesh and blood we must eat and drink flesh and blood:* the animal-world alone refutes this theory. Vast numbers of animals seldom or never touch flesh or blood: the elephant and the ape are among the best examples. Chemical analysis makes this point quite clear.

It hardly needs Chemical analysis or Physiology to tell us that *only a certain amount of material* is needed in our Food, and that, whatever is in excess of this and beyond the certain amount, is likely to be useless or even harmful.

It is for this reason that the *flesh-foods* seem to me to be objectionable on Scientific grounds. They contain, so Chemistry tells us, a certain element which is not simply Proteid, nor fatty and heating, nor watery, nor "salt"-y, nor fibrous and bulky: they contain an element which is practically the same as the clogging material which is so harmful in the blood: this much Chemical Analysis tells us. It identifies that acid which flesh-foods contain with that acid which is found in the blood when we are tired: many consider this acid as the very essence of fatigue.

Science tells us that, when we eat flesh, we eat not only those materials which we need, and which we could get from milk-products, etc., but also the animal waste-products, which might be roughly compared with the remains of ashes after a fire has burnt out. That is to say, besides the nourishing and other elements that we really need, there are in flesh-foods other elements which, so far as we know, we do *not* need, at any rate under ordinary conditions—the very elements which are produced by work; they are therefore called the waste-products or ashes of the body.

In so far as experiments have been made, they show that these waste-products (some of which Dr. Haig calls Uric Acid),[1] will cause certain results in the body,

[1] Dr. Haig is liable to be misunderstood when he uses the word Uric Acid in such a wide sense, and as including many of the waste-products; he practically denies that "Uric Acid" can come out of the body except through the urine, whereas we know very little about the poisons etc. which come out of the body through the skin. To those who remember that, when the skin (for instance of a dog) is closed up, and the urine still

especially at certain times. Dr. Haig finds that, by circulating in the blood, they produce depression and sleepiness, for instance after lunch: he finds that the effects can be removed for a time e.g. by the addition of more Uric Acid, but that such an addition does not remove the waste-products altogether; we shall return to this directly.

Meat and other flesh-foods are stimulants, not entirely, but only partly. It must be remembered that it does not make much difference to our inside whether we take such foods *as* stimulants or as ordinary foods. If they are stimulating in themselves, then their effect will be stimulating. I do not say that it will be as stimulating as it would be if we

left to come freely out the system, the blood is very soon poisoned, it must be clear that there may be a mass of poison in the body quite apart from that which comes out in the urine. Dr. Haig seems to ignore this poison; it has not been satisfactorily analysed yet, but still it is there and not to be forgotten. "Uric Acid" may be very important: I think it is; but it is not everything. There is really nothing to be gained by leaving other factors out of consideration.

Dr. Haig also uses too many technical terms for popular readers. His work on "Diet and Food" is excellent, but it is a grievous pity that his greater work on "Uric Acid" is so far beyond the understanding of the average reader; especially as the other class of readers, the Medical Profession, which might understand the work, is wont to object to new theories of such a sweeping nature.

Thirdly, he looks at the problem too much from the point of view of the man whose blood is already free from waste-products; that is to say, he is somewhat intolerant: he does not make those concessions which I make on p. 65. I think he loses a great deal by being an extremist; he lacks sympathy with the average individual who is far from being free from these waste-products. But Dr. Haig's results are absolutely invaluable.

knew about the stimulating properties. Imagination and consciousness go a long way towards producing results. Now what is it about flesh that gives it these properties? Dr. Haig calls it uric acid; he shows that it produces clear blood, and a feeling of health and energy, *for the time being*, but that eventually its effects are unsatisfactory. Chemistry alone tells us that meat and other flesh-foods *do* contain such a stimulant-acid.

What does Science tell us about *stimulants in general?* It tells us that they may to some extent be compared with a whip, which does not give the horse real strength but only enables it to use strength more quickly; that is to say, *they do not create strength but extract it.* As an instance, we might say that a stimulant will enable one to do in a single hour what would otherwise be impossible or would take two or three hours. Thus it often comes to be mistaken for actual strength and energy, because its after-effects are overlooked or perhaps counteracted by still further stimulants. Science tells us that, if a stimulant were *really* true energy and strength, then the same quantity should always be enough; whereas we see that the actual tendency is for people who take a little stimulant to be obliged to increase the amount in order to produce the same effect after constant use.

Under stimulants Science will include not only alcohol, but also tea and coffee, and, if we class here the sedatives, tobacco, cocaine, opium, morphia, and other drugs.

What does Science say to a man who replies, "If I

take Flesh Foods they do not do me any real harm: I like them, and they cannot be really injurious"?

To such a man Science tells of *the heredity of the cells of the body:* there are innumerable small mischiefs (such as bad air) which injure our cells enough already, but these mischiefs cannot always be avoided; the injuries which come from mistakes in diet *can* to a great extent be avoided.

The body is composed of innumerable tiny cells. These cells do not remain the same, for old cells are being perpetually replaced by new. The question has often been asked, "Is the new cell exactly like the old one, which it has replaced, or is it quite a fresh and different cell?" The answer lies between the two extremes: the new cells, which are perpetually taking the place of the old, are *rather* like the old, but are more "fresh", somewhat as a son is rather more fresh than his aged father, and yet somewhat like him.

Supposing the old cell has a tendency towards consumption, the new cell will probably have that tendency also, but to a smaller extent. If the right conditions (such as fresh air and proper food) be persevered in, the new cell will have become healthier before it has become in its turn an old cell, and the next new cell which replaces it will be still healthier, and so on. Thus damages can be gradually repaired.

We may well doubt if they ever disappear altogether; but in course of time they may become so tiny that *to all intents and purposes they have disappeared*, if not in one generation at least in the next; what is left of the mischief may be compared to a mere scratch on the surface of a large field.

Now Science tells us that the quality of the cells of which we are to a great extent made up will depend on the quality of the blood ; of these we have already spoken. The quality of the blood will depend partly on the air we breathe and on other conditions, but to a very great extent on the food which we take in.

I believe that it is quite possible, perhaps not in a single generation but at least in two generations, to get rid of most of the past injuries, if the Simpler Foods should be adopted and adhered to. In my own case I know that injuries are still present in my kidneys, etc., but that they are being kept in abeyance, and perhaps in another five years' time they will almost have disappeared. I cannot yet say, but at any rate they are not increasing, and, so far as every test goes, *they do not assert themselves* until I return to the ordinary foods and alcohol, when they "come to the surface" almost at once, as if at the touch of a magician's wand.

Of *the formation of man*, and the workings of the various parts of his body, i.e. of his Anatomy and Physiology, I will not speak at length: "Vegetarian" pamphlets are full of quotations about his organs. Here it will be sufficient to state that man is the nearest of all to the *anthropoid apes:* the brain is slightly different, but the body is remarkably like in most other respects. The teeth, for example, are extraordinary similar ; it is often stated even now that man's teeth, especially those which are called eye-teeth or canines, were made for the rending of flesh : real flesh-rending teeth are of a different kind from this, and our eye-tooth would do at least as well

for the "rending" of fruits. Certainly our back teeth are very appropriate for grinding nuts and grains and food generally.

The apes feed mostly on nuts and fruit (see below), and they are as a rule enormously strong and active and enduring.

It is very interesting to notice that apes *can* eat flesh. It is said that with the flesh diet they become restless[1] and unhealthy; I cannot vouch for this, and anyhow it would hardly be a fair test, since for so many centuries the inside of apes has been unaccustomed to flesh-foods.

Nor again must the analogy of the apes be carried too far, for their brains are comparatively undeveloped. But this much may be safely said.

Man seems by nature to be formed like the apes so far as his body and limbs are concerned: the bodies and limbs of apes, though apes *can* take flesh and alcohol, seem to be healthiest on fruits and grains, and nuts. Undoubtedly such foods enable the apes to be almost as strong and active and enduring with their body and limbs as any *man* could wish to be. *Therefore we might well assume that this diet is probably the best for the body and limbs of apes, and is at any rate worth trying for the body and limbs of men and women.*

But with regard to the brain the same cannot yet be said: we should not like to resemble the apes in our brain-power. There is a mysterious line between the ape and man. The reasons for this are very numerous, and cannot be entered into here.

[1] Carnivorous animals are usually restless. See also p. 176.

Science therefore would lay down the following law. "The Simpler Foods suit the apes so far as the body and limbs are concerned; therefore they may possibly suit men. The Simpler Foods *may* suit apes so far as the brain (? 'intellect', 'morality', etc.) is concerned. This we cannot yet assert with authority, but, *so far as we know, the Simpler Foods are at any rate quite as good for the ape's brain as the ordinary foods would be.* As to man, the best way of deciding the question, not only for the body and limbs but also for the brain, will be personal experience in each individual case. The personal experience must be fair see [p. 289 etc.], and must be continued for a reasonable number of weeks."

And so we come back once more to personal experience in each individual case; and we now can undertake it with more confidence because we know that Science has nothing to say against it and a great deal to say for it, so far as it has anything to say at all. With regard to physical powers, Science recommends the Simpler Foods; such animals as "the herb-fed rhinoceros, . . . the buffalo, the bison, the hippopotamus, the bull, the zebra, and the stag" (Kingsford) may be classed with the ape with regard to strength, etc.; with regard to the brain, in so far as I have been able to collect statistics, I have never known a case where the Simpler Foods, tried on the proper plan, have proved anything else but successful.

Last of all, everyone will admit that the Simple Foods are *on the safe side.* Hundreds may have no objection to the killing of various animals, or to the

discomfort of animals when they are being moved from place to place, and so on, but even these will admit that at any rate the Simpler Foods are absolutely free from these objections. To a great number of people these *are* very serious objections, which, undoubtedly, do not apply to the Simpler Foods at all.

Nor has anyone yet asserted that the Simpler Foods (generally speaking) contain any injurious material. No one has yet pointed out that a proper diet from these Simpler Foods is wanting in any single element necessary to life and health. On the other hand there are thousands who maintain, as the result of Physiology and Chemical analysis and personal experience, that the flesh-foods do most assuredly contain injurious materials, which Dr. Haig calls Uric Acid, and which I prefer to call waste-products.

Science tells us that the waste-products must result when the tissue is used up, for instance, when we exert our muscles or exert our brains; and Science tells us that this will probably be in the body for some time, and will enter into the cells of our body or will be in the blood itself. Common sense tells us that, if we eat a large piece of an animal containing many cells, and if these cells contain these waste-products, then we shall be adding the animal's waste-products to our own. Science does not for one moment deny that animal flesh contains almost everything that we need for nourishment, if we supplement it, as we do, with vegetables, etc., but *she cannot deny that animal flesh may contain a great deal more besides.* Science cannot assert that the

Simpler Foods do contain anything analogous to that which we find in beef-tea, in Liebig's Extract, and in other stimulants which are taken from the flesh of various animals.

CHAPTER XXI.

THE SIMPLER FOODS, AND SOME OF THE GREATEST EVILS OF THE DAY.

IF we look in any newspaper, we find enough evils to make us despair of progress and improvement; and even the full list which we might make from such a paper as the *Daily Mail* would be very inadequate. To get a true list we should have to go to Wallace's "Wonderful Century," to the work by Booth, and to many other sources, including the slums of our great cities, and such moral cesspools as Piccadilly and the Strand.

Of course many of these evils are common to all great cities, and many of them seem very "natural" (if the word may be used); and it is extremely hard to work back to the causes. In fact, when we look at any one evil, there seems to be such a network of causes that we cannot disentangle them; since a cause produces certain effects and some of these effects in their turn become causes, and in their turn produce other effects, which in their turn again become causes. Only one or two threads, so to speak, can be suggested here.

Overwork and tiredness and nerve-exhaustion and restlessness are among the leading mischiefs in

modern city-life ; if any proof were wanted we need only glance at the stupendous masses of stimulants which are daily consumed, and the still more stupendous masses which are daily advertised : the advertisements by themselves would be almost a sufficient proof. When we see something which is a pure stimulant advertised for a year or two years we conclude that the Company, which advertises thus, sells enough of that stimulant to make the advertisement worth while. Anyone, who knows how much such advertisements cost, will gather how much stimulant is actually sold.

Among these stimulants and sedatives may be included not only alcohol and drugs and tonics and meat-extracts, but also tea and coffee and tobacco. Some of these may serve other purposes besides soothing or stimulating, but I am only speaking of them here in this particular connection.

The nerve-exhaustion (or whatever we like to call it) often produces among other things a desire for alcohol. Among the results of alcohol may be mentioned expense, immorality, crime, depression, laziness, incompetence, disease, and other common effects of an excessive use. Some of these in their turn lead to the desire for alcohol. In fact, we have what is called " a vicious circle " : he who has nerve-exhaustion may be induced to take a great deal of alcohol, which may eventually serve to exhaust his nerves still more ; and hence a desire for still more alcohol. The very habit of alcoholism puts people in such a condition that they cannot (without real torture) get rid of the craving, and do not even desire to.

Among these evils, which are a little or a great deal dependent on alcohol, even when it is used in small quantities, are expensive habits and their results. Among these results may be classed poverty, a late marriage, and debt. Poverty generally may be said to lead to the filling both of our workhouses and of our emigrant ships : we have lost some of our best citizens simply because they were poor.

Among the evils which result not entirely but partly from alcohol, I also mentioned immorality, crime, depression, laziness, and incompetence ; each of these evils has its results. It would be worth while for the reader to pause for a moment and work out these results for himself. For instance, he will see that, as the result of laziness and incompetence, the more temperate foreigners get the better of the English labourer, and that many English people are thus thrown out of employment, and starve or fall the victims of disease. And, when once we consider the results of disease, not only on those who have it, but also on their offspring, the thought becomes appalling.

Beyond a shadow of doubt a partial cause of this is the excessive drinking of alcohol. But is this as far back as we can go ? Many recent writers say, Yes. "Alcohol," they say, "is the very prime cause, the very fountain-head." But I should like to go a step further back than this.

As a cause of the excessive drinking of alcohol I should put the liking for alcohol and the desire for drinking it. It is not of much use to tell people that alcohol will harm them. The masses of people will

answer: "We want it; we like it; it is not illegal to drink it; therefore we shall drink it." The typical clergyman says to the masses of people, "Use your will-force; determine not to drink alcohol." How much effect does he produce?

I think that the problem has not yet been carried back far enough. I think we have to go a step further and ask, "*Why is it that people do desire alcohol?*" When we have found out *this*, we shall know better how to deal with the evil.

We shall then say to ourselves, "There undoubtedly exists, among thousands or even millions, a desire or craving for certain things such as alcohol. Many people can make money by offering to satisfy this craving; so they *do* offer to satisfy it. The Law does not attempt to stop them; religion does not succeed in stopping them; in fact, so far as we can see, we cannot yet stop them from offering to satisfy the craving. *It remains for us therefore to find out the cause of the craving and to relieve or remove that craving. When we have done this, there will no longer be the same demand for that which satisfies the craving.*

Each can do his share in finding out what are the causes or what is *the* cause of this craving or liking (whichever we call it). It would save trouble if first of all those who wished to deal with this problem should put my results to the test of their own personal experience before they started on an entirely new series of experiments; they may find out how far my results (see p. 49 foll.) apply to their own case and to other cases also.

When some general results have been established,

then each can do his share in setting an example to others, and in telling others about these results, not so much laying down the law for others as suggesting to them that they should work out the matter for themselves, and then be guided by the facts of their own case. For it seems to me that each person ought to be guided by the results of personal experience; only, *his personal experience must be varied: he must try more than one way before he can decide which way is best.*

I am quite convinced that the Simpler Foods may very likely remove the craving for alcohol and for stimulants and sedatives in *every* individual case. I say "may" very likely, because at present there are not enough *data* to enable me to say "will certainly". But if the Simpler Foods *did* actually remove this craving or liking, then they would remove many of the evils which I have mentioned above. Let me mention here certain other evils which they would help to remove.

One of the saddest features of modern life is *the misery of the rich:* there is something in it even more pathetic than the misery of the poor. The state of mind of that man who aims at eating and drinking the greatest possible amount (short of death by apoplexy), is one of the most terrible tragedies in the world. If the man has no conscience left, his life is tragic enough, but I think that, if he still has just the relic or residuum of a conscience, his life is most tragic of all lives. More generally speaking, the evils of luxury and extravagance, for which I can find no adequate excuse in the case of those who call

themselves Christians, would I believe be removed if people once had experience, for a fairly long period, of the good effects of the Simpler Foods.

On p. 155 I have called attention to that terrible scourge of modern times, *the over-population of towns*, and all that this means in respect of poverty, crime, disease and misery. The Simpler Foods can do much to remedy this, and to remedy that other evil so often complained about, namely *agricultural depression, and the dependence on foreign food-supplies: this is a really terrible danger in case of war.*

Another crying evil is *the almost universal ignorance of all Classes on the subject of health.* That there is a *desire* for health on the part of most people can hardly be denied, but Education at present does practically nothing in the sphere of health. In my own case I may say that I have never received a word of instruction on health throughout my whole education, which means about six or seven years of Private School life, about five years of Public School life, and about four years of University life. This is an evil of the day, scarcely inferior to any, and it will do much to account for the physical degeneracy of which many so constantly complain.

I cannot here discuss whether, as a Nation, we have degenerated physically or not. I can only give my own opinion.

Physical degeneracy is a sad thing to admit, and yet *considering everything* I think it must be admitted: *considering all the advantages which we possess now* we are physically degenerate; our brains may possibly be improved, but our state of health is low.

We may not have degenerated *absolutely*, but, if we take into account all our improved "sanitation," our improved conditions and opportunities for health, we most certainly seem to have done so.

CHAPTER XXII.

OTHER EVIDENCES AS TO THE VALUE OF THE SIMPLER FOODS.

AMONG evidences as to what are the best foods and what are the most important rules of health may be mentioned Comparisons and Analogies, which will suggest lines to be tried: for instance, the analogies of the fire and water (on pp. 5, 232), and of trees and plants, though these Analogies are apt to mislead if carried too far. They may *suggest* something useful, but they can hardly *prove* much.

The *animals* provide the most useful of these Analogies, and of all animals the apes will come first. Yet even here we are apt to go astray because (see p. 175) the apes' brains are not quite like ours, nor have apes yet learnt to cook. It is very easy to exaggerate the resemblances between *one* man and *one* ape, and to leave out of sight the fact that man is only one of millions of men, who co-operate together and are dependent on one another, and who interchange nearly all their discoveries and experiences.

Science, as we have seen, gives us a certain amount of evidence, but can say little, and even that little is not yet quite certain (see pp. 96, 176). This much must be said, however: Science has *nothing* to adduce

against the Simpler Foods, for instance against a meal of Protene Biscuits, Apples, and Bread.

Physiology does not as yet dictate much that is of use in the Food problem. In looking through Michael Foster's work I see next to nothing that is of *obvious* value for practical purposes; nor can *Chemistry* and Chemical Analysis dictate beyond a certain point, for man is not a test-tube but something far more complex. Yet Chemistry will suggest lines of research, and (see p. 96) shows how the results of Chemical experiments, and the results given by the human stomach in the case of tea, were practically identical. Therefore Chemistry must not be altogether discarded: it may not prove but at least it suggests and corroborates.

Common sense is another very valuable branch of evidence: we must look at the facts in an open-minded way, and then make the obvious inferences from them. Thus supposing that $x+y$ is necessary for the human body, and supposing that a person eats and drinks $2x+2y$, and yet feel a need of stimulants, and feels tired, although he is not doing as much work as he should be doing on $x+y$ alone, what is likely to be at fault? Part of the answer may be, the excess of food; and, besides this, if Science tells us that certain elements are needed in Food, and that certain other elements (see p. 170) are equivalent to what we may call waste-products, then common sense tells us that it is better to eat the first elements and to avoid the second, even if they produce a pleasant feeling for the time being.

The results, however, are the most valuable evi-

dences of all; and by results I do not mean what most people mean. They say the results of the ordinary foods are satisfactory in their own case; I mean something more than this, namely *the results of both sets of foods compared with one another.* By both sets of foods I do not mean the ordinary foods tried for perhaps twenty years and the Simpler Foods tried for perhaps three days: that is "cheating"; I mean a fair trial for the Simpler Foods viz. a month or six weeks if possible, and (see pp. 90, 96) the right amount of Proteid.

The results must be partly the work done, partly the feelings of happiness, partly the feelings of energy, and so on, partly also the craving for stimulants and expensive recreations.

Personal experience must in each case decide what these results are. I have given (on p. 46 etc.) the results in my own case, and I wait to hear in how many other cases similar results will be found; at present it is an open question.

Simple or extreme cases will also show a good deal. By this I mean that in ordinary life it is hard to put down let us say a feeling of tiredness to any one single cause. The feeling may have been due to bad air, to some bacteria, to deficient food, to excessive food, to wrong food, or to food eaten in the wrong way, and so on. The problem is all too complex. Let us, however, take a simple case: we may find that, with certain conditions, such as the Simpler Foods, a man keeps well consistently for a week, and has not any feeling of tiredness after exercise; then he takes a plate of meat, and afterwards feels tired after

exercise. We can guess, though of course we we cannot yet decide, that the meat may have been the cause of the tiredness. The change of condition here is one of a very simple kind: it is not as if a man lived under the most perfect conditions in the world, and then suddenly changed to the worst conditions in the world, for in such a case any single cause by itself might have produced the result. But in the instance which I mention here (and which I know to hold good with many of those who have tried) the cause is very much more limited.

If a man, for five weeks, has as far as possible the same conditions, except for *one* particular condition, such as the flesh-foods, and if, whenever he takes flesh-foods, a bad result ensues, whereas otherwise the course of life goes on smoothly, then we get a simple case. It will be worth while for us now to consider whether it is not the flesh-foods that cause the mischief here.

This is really an illustration by contrast. The man is contrasting different conditions, conditions which are the same in every respect but one; by this means alone he will find out what may be the effects of that one condition *per se*.

To arrive at wide and general results we must have many people trying the Simpler Foods under proper conditions, especially taking the right amount of pure Proteid, and keeping to the diet for long stretches of time and not merely for a single day.

Among the evidences will undoubtedly be the people in the past. Let me mention just a few of them, referring to the Vegetarian Pamphlets for other

names. It is said the following were either wholly or mainly abstainers from flesh foods, that is to say, they more or less lived on the Simpler Foods:—Pythagoras, Empedocles, Plato, Epaminondas, Seneca, Plutarch, Epicurus, Buddha, many of the Early Fathers, Milton, Newton, Benjamin Franklin, Swedenborg, and Brotherton.

Of nations also we might say a great deal. Going back to the ancient nations, we should quote the Spartans and the Greek Athletes in general, until they took to eating flesh to make themselves "fierce"; the Early Romans; and many other peoples. I append the following, most of which are quoted in Mrs. Kingsford's "The Perfect Way in Diet". I will not vouch for the accuracy of the statements, though I have no reason to believe that they are wrong.

All these Evidences may enable us to discover what the ideal Food of the future will be. We may not be able to adopt it at once: certain social demands may stand in our way; but *what we can do is this—to move in the direction pointed out.* If we find that the Simpler Foods are likely to be the best foods, then we can come as near to them as possible.

ARABIA—

"Few people surpass the Arabs for longevity, agility, and power of endurance. Yet they subsist on dates and milk, and for months the Bedouin Arabs consume nothing else." (Lieutenant C. R. Low in "The Food Journal," 1873.)

BOLIVIA—

"The troopers of this country are fed on maize corn, cocoa, and water. They will perform marches of eighteen, twenty, and twenty-five leagues a day, encumbered with their baggage and without distress." (*Panama Star and Herald.*)

BRAZIL, RIO JANEIRO, LAGUAYRA—

"The Brazil slaves are a very strong and robust class of men, and of temperate habits. Their food consists of rice, fruits, and bread of coarse flour and the farrenia root. They endure great hardships, and carry enormous burdens on their heads a distance of a mile without resting, each man bearing upon his head a bag of coffee weighing a hundred and eighty pounds, apparently as if it were a light burden. . . . They are seldom known to have a fever or any other sickness. . . . The Congo slaves of Rio Janeiro subsist on vegetable food, and are among the finest-looking men in the world. They are six feet high, every way well-proportioned, and remarkably athletic. . . . The labourers of Laguayra eat no flesh, and are an uncommonly healthy and hardy race. A single man will take a barrel of beef or pork on his shoulders, and walk with it from the landing to the custom-house, which is situated on the top of a hill, the ascent of which is too steep for carriages." (Graham's Lectures.)

"Similar facts are related of the Peruvians, Tobaso Indians, Kroomen, natives of the New Hebrides, Sandwich Islands, coast clans of the Wamrima, Afghans, Japanese, etc., etc." (See the works of Sir John Sinclair, Graham, Pope, Cook, Burton, and Buckingham.)

CANARY ISLANDS—

"Mr. L. Jewett, of Portland, Maine, says that one of his schooners came into Portland laden with barilla from the Canary Islands; and that he stood by while the cargo was being discharged, and saw four stout American labourers attempt, in vain, to lift one of the masses of barilla which the captain and mate both solemnly affirmed were brought from the store-house to the vessel by a single man—a native labourer where they freighted; and he subsisted entirely on coarse vegetable food and fruit." (Smith's "Fruits and Farinacea".)

CHILI—

"It is usual for the copper-miners of Central Chili *to carry loads of ore of two hundred pounds weight up eighty perpendi-*

cular yards twelve times a day. When they reach the mouth of the pit they are in a state of apparent fearful exhaustion, yet, after briefly resting, they descend again. Their diet is entirely vegetable : breakfast of figs and small loaves of bread ; dinner, boiled beans ; supper, roasted wheat." (Sir Francis Head ; cp. also the statements of Dr. Lyon Playfair, and of Darwin.)

CYPRUS—

" It was extraordinary to see the result of a life-long diet of beans and barley-bread in the persons of the monks of Troodi-tissa, who very seldom indulge in flesh. The actual head of the monastery is a handsome man of seventy, perfectly erect in figure, as though fresh from military drill, and as strong as most men at fifty." (Sir Samuel Baker's " Cyprus," in 1879.)

" The people of Cyprus fast for more than a third of the year rigorously, only eating bread and vegetables, no milk or oil even. . . . Meat and fish are looked upon as rare luxuries." (*The Standard*, Article on Cyprus.)

" Under the mouldering walls in the recesses of sacred courts, the Moslem cultivates his onion, sugar-cane, and fig. . . . These dwellers in the plain are good for more than growing pome-granates and smoking in the shade. Brave, sober, faithful, they have the virtues of a camp. Free of the sword and the saddle from their cradles, they are easily turned into good cavalry. No English officer, I am told by experts, would desire a better company before him when he moved into line." (Hep-worth Dixon on " The Island of Cyprus ".)

EGYPT—

" Their food chiefly consists of coarse bread made of wheat, millet, or maize, together with cucumbers, melons, gourds, onions, leeks, beans, chickpease, lupins, lentils, dates, etc. Most of these vegetables they eat in a raw state." (Smith's " Fruits and Farinacea ".)

" It is indeed surprising to observe how simple and poor is the diet of the Egyptian peasantry, and yet how robust and

healthy most of them are, and how severe is the labour they undergo. The boatmen of the Nile are mostly strong, muscular men, rowing, poling, and towing continually ; but very cheerful, and often the most so when most occupied, for then they amuse themselves by singing." (Lane's "Egypt".)

"The Egyptian cultivators of the soil, who live on coarse wheaten bread, Indian bread, lentils, and other productions of the vegetable kingdom, are among the finest people I have ever seen." (Catherwood.)

ENGLAND—

"In fact, it is only in England that we find animal food forming part of the regular alimentation of the lower classes. Mr. Brindley, canal engineer in this country, informs us that in the various works in which he has been engaged, where the workmen, being paid by the piece, exerted themselves to earn as much as possible—men from the north of Lancashire and Yorkshire, who adhered to their customary diet of oatcake and hasty puddy, with water for their drink, sustained more labour and made larger wages than those who lived on bacon, cheese, and beer, the general diet of labourers in the south." (Smith's "Fruits and Farinacea".)

"It is much more likely that the English navvy owes his superior working power to the hereditary gifts of his race than to an accidental use of certain comestibles to which, by the bye, his forefathers were strangers. But it is not contended that stimulating substances, such as alcohol and flesh, may not temporarily give rise to a display of excessive energy, and that under their influence a man may not perform feats which would be well-nigh impossible to him in an unexcited condition—as a person pursued by a bull will leap a five-barred gate which in cooler moments he would be forced to climb." (Kingsford.)

"Formerly, indeed, the diet of the country labouring classes was almost wholly innocent of flesh meats and strong drinks, and it must be borne in mind that it is to this sober and temperate ancestry that the working powers of the present genera-

tion are owing. The use of flesh as daily food dates from hardly more than a quarter of a century among the peasantry of the most rural districts, and already they are beginning to degenerate. The children will have neither the health nor the constitution of their fathers, nor their immunity from suffering. In Mr. Smiles's 'Life of George Moore" we read that in old times even the well-to-do country classes were strangers to the taste of flesh, and that 'stalwart sons and comely maidens were brought up on porridge, oatcakes, bannocks, potato-pot, and milk.'" (Kingsford.)

FRANCE—

"The way of living in a French peasant's house is this: In the morning the men eat soup—that soup which Cobden praised as the source of French prosperity. It is cheap enough to make. For twelve people two handfuls of dry beans or peas, a few potatoes, a few ounces of fried bacon to give it a taste, a good deal of hot water. The twelve basins are then filled with thin slices of brown bread, and the soup is poured on it. Boiled rice, with a little milk, is sometimes taken instead of soup. If the soup is insufficient, the peasant finishes his meal with a piece of dry bread." (Hamerton's "Round my House," 1875.)

"It is stated in a work published by Bertillon in 1874 that the vine-gatherers of the department of Nièvre, of Burgundy, etc., only eat meat once a year; the agricultural labourers of the Maine department eat it twice a year, the weavers of Sarthe on fête days only, and the Auvergnese about six times a year. The Breton labourers never eat it, and even rich people in this province take it only on fête days." (Kingsford, p. 36.)

"A native of Maine (France) informs me that in his grandfather's time the peasants of that department enjoyed far longer life and more robust health than the present generation, who have exchanged the simple sustenance of former years for a dietary consisting largely of stimulating drinks and animal food." (Kingsford.)

GREECE—

"The Greek boatmen are seen in great numbers about the harbours, seeking employment. They are exceedingly abste-

mious ; their food always consists of a small quantity of black bread, made of unbolted rye or wheat-meal (generally rye), and a bunch of grapes, raisins, or some figs. They are, nevertheless, astonishingly athletic and powerful, and the most nimble, active, grateful, cheerful, and even merry people in the world. At all hours they are singing, blithesome, jovial, and full of hilarity. The labourers in the shipyards live in the same abstemious and simple manner, and are equally vigorous and active." (Judge Woodruff of Connecticut.)

I should imagine that the description would be quite inapplicable to many parts of Greece. (E. H. M.)

INDIA—

"In Sir John Sinclair's time (1818), the Pattamar Hindoos occupied in carrying letters and despatches by land performed almost incredible journeys in the time allotted. Thus from Calcutta to Bombay twenty-five days were allowed (about sixty-two miles a day) ; from Madras to Bombay eighteen days ; from Surat to Bombay three days and a half. 'These men,' says Sir John, 'are generally tall, being five feet ten inches to six feet high. They subsist on a little boiled rice.'" (Kingsford, "The Perfect Way in Diet".)

ITALY—

"The peasants here are a splendid, hardy set, living almost entirely on cakes and porridge of chestnut flour, a little wheat bread, and, at this season, on bread made of the *gran turco* (Indian corn). The country wine is not very plentiful in these parts, and during the last two years the poverty has been too great to admit any drink but water for many families." (Private letter from Lucca.)

JAPAN—

"The Japanese not only abstain from animal food, but even from milk and its productions. One of the laws which they most religiously observe is, not to kill, nor to eat anything that is killed. Their chief food consists of rice, pulse, fruits, roots, and herbs, but mostly rice, which they have in great plenty and perfection and dress in so many different ways, and give to it such variety of tastes, flavour, and colour, that a stranger would

hardly know what he was eating." ("Modern Universal History"; also Smith's "Fruits and Farinacea".)

"Hot rice cakes are the standard food of the Japanese. The Japanese are represented as robust, well-made, and active, remarkably healthy, long-lived, and intelligent." (Smith.)

"Beans are an important article, and from these is manufactured *tofee*—literally bean-cheese, an article largely used by the poorer classes." (*New York World*, 1877.)

The above sweeping statements would hardly hold good for Japan to-day, at any rate for its wealthier classes in the cities. [E. H. M.]

"N.B.—Some writers observe that the Japanese eat fish. This discrepancy is probably owing to difference of religion, of caste, or perhaps locality." (Kingsford.)

MALTA—

"The Maltese peasant at his best is a model of thrift. The people manage to be strong and hardy on their scanty fare of black bread and coarse macaroni, eked out by such garden stuff as they cannot profitably dispose of in the market, and only washed down on Sundays and saints' days by a draught of the common Sicilian wine, for which they pay twopence a pint." ("One and All"; also "Dietetic Reformer," 1880.)

MEXICO—

"The usual food of the labouring classes throughout such states as I visited is the thin cake of crushed maize." (Lyon's "Residence in Mexico," 1828.)

"The Indians of New Spain generally attain to a pretty advanced age." (Taylor's "Selections from Humboldt's Works on Mexico," 1824.)

NORWAY—

"The general food of the Norwegians is rye-bread, milk, and cheese. As a particular luxury, peasants eat *sharke*, which are thin slices of salt hung-meat, dried in the wind. All the travellers I have consulted agree in representing the people as thriv-

ing on this fare, and in no part of the world are there more instances of longevity than in Norway." (Dr. Capell Brooke.)

My experiences of Norwegian food would prove this account to be very inadequate. [E. H. M.]

"Though in many parts of Norway animal food is quite unknown, they are generally tall and good-looking, with a manly openness of manner and countenance. Being daily accustomed to climb the mountains, they may be said to be in a constant state of training, and their activity is so great that they keep up with ease by the side of your carriage at full speed for the distance of ten or twelve miles." (Twining.)

PALESTINE—

"The Fellahin, or modern Canaanites, live on simple food; they rarely touch meat, but live on unleavened bread dipped in oil,—reminding one of the poor widow of Sarepta,—or rice, olives, dibs (grape treacle), scum (clarified butter), with gourds, melons, marrows, and cucumbers, or, in times of scarcity, the kobberzah or mallow, cooked in some milk or oil. To this frugal diet is due probably the whiteness of their teeth, the strength of their constitutions. and the rapidity with which their wounds heal." (C. R. Conder, R.E., "Tentwork in Palestine," 1878.)

POLAND—

"Our Polish Upper-Selesians are a very frugal people. A mason who goes to work in the town, distant five to eight English miles or more, must rise in the morning by three o'clock if he will be punctual. His diet for the whole day is the bread which he takes from home in his pocket. . . . So with the field labourer. As a soldier he is very enduring, and the Polish regiments can always make long marches. The main articles of diet of our Polish peasantry are bread and potatoes." (E. Wellshaenser.)

RIO SALADA—

"The Spaniards of Rio Salada in South America—who come down from the interior and are employed in transporting goods overland—live wholly on vegetable food. They are very

robust and strong, and bear prodigious burdens on their backs, such as require three or four men to place upon them, in knapsacks made of green hides, travelling with a speed which few men can equal without any encumbrance." (Smith's "Fruits and Farinacea," 1850.)

RUSSIA—

"The people of Russia, generally, subsist on coarse black rye-bread and garlics. . . . I have often hired men to labour for me in Russia, which they would do from sixteen to eighteen hours for eight cents a day. . . . They would come on board in the morning with a piece of their black bread weighing about a pound, and a bunch of garlics as big as one's fist. This was all their nourishment for the day of sixteen or eighteen hours' labour. They were astonishingly powerful and active, and endured severe and protracted labour far beyond any of my men. Some of these Russians were eighty and even ninety years old, and yet these old men would do more work than any of the middle-aged men belonging to my ship. In handling and stowing away iron, and in stowing away hemp with the jack-screw, they exhibited most astonishing power. They were full of agility, vivacity, and even hilarity, singing as they laboured." (Captain C. S. Howland, of New Bedford, Mass.)

"As an officer who had served in the French army observed, there was not enough in the place in the way of meat to satisfy two companies of English soldiers, yet here were 3,000 to 4,000 men, many of them of the upper classes. With a millet boiled into a pudding or "pasta", some goats' milk, cheese, and onions, and a goblet of "vin du pays", even the chiefs are quite contented, while their retainers make good cheer over cake of Indian corn flour, some curds, a piece of dried fish, or a strip of tough beef among half-a-dozen." (War Correspondent of the *Daily News*, 1878.)

SMYRNA—

"In Smyrna, they are stout, robust men, of great muscular strength, and carry at one load, upon a pad fitted to their backs, from four hundred to eight hundred pounds. Mr. Langdon, an American merchant residing here, pointed me to one of them in his service, and told me that a short time before he had

carried at one load, from the warehouse to the wharf, about twenty-five rods, a box of sugar weighing four hundred pounds, and two sacks of coffee weighing each two hundred pounds, and that, after walking a few rods with a quick step, he stopped and requested that another sack of coffee might be added to his load." (Judge Woodruff of Connecticut.)

SPAIN—

"With respect to the Moorish porters in Spain, I have witnessed the exceedingly large loads they are in the habit of carrying, and have been struck with astonishment at their muscular powers. I have seen two of these men stow off a full cargo of wine in casks, after it was hoisted on board and lowered into the hold, with ease. They brought their food on board with them; it consisted of coarse brown wheat-bread, with grapes." (Captain C. F. Chase.)

"Those who have penetrated into Spain have probably witnessed to what a distance a Spanish attendant will accompany on foot a traveller's mule or carriage, doing forty or fifty miles a day on his fare of only raw onions and bread." (Smith's "Fruits and Farinacea".)

TURKEY—

"I observed, on a late journey to Constantinople, that the boatmen or rowers of the caiques, who are perhaps the best rowers in the world, drink nothing but water; and they drink that profusely during the hot months of the summer. The boatmen and water-carriers of Constantinople are decidedly, in my opinion, the finest men in Europe, as regards their physical development, and they are all water-drinkers; they may take a little sherbet at times. Their diet is chiefly bread; now and then a cucumber, with cherries, figs, dates, mulberries, or other fruits which are abundant there; now and then a little fish." (Sir William Fairbairn's "Report on Sanitary Conditions".)

"From the day of his irruption into Europe the Turk has always proved himself to be endowed with singularly strong vitality and energy. He can live and fight when soldiers of any other nationality would starve. His excellent physique, his

simple habits, his abstinence from intoxicating liquors, and his normal vegetarian diet, enable him to support the greatest hardships, and to exist on the scantiest and simplest foods." (*Standard*, 1877.)

"With this frugal diet their strength was unusually great, as the fatigue which they endured, in spite of the unhealthy climate, and the great weights which they carried in their arms or on their backs, sufficiently proved. The Turkish porters in Smyrna often carry from four hundred to six hundred pounds weight on their backs, and a merchant one day pointed out to me one of his men who, he assured me, had carried an enormous bale of merchandise weighing eight hundred pounds up an incline into an upper warehouse." (F. T. Wood, F.S.A., "Discoveries at Ephesus," 1877.)

For further Quotations, about these and other countries, I must refer to Kingsford's "The Perfect Way in Diet", Smith's "Fruits and Farinacea", and Reinhold's "Nature versus Drugs".

CHAPTER XXIII.

QUOTATIONS FROM AUTHORITIES.

"When Doctors disagree, who shall decide?"

"*Experto crede.*"

"Truth wears no mask, bows at no human shrine, she seeks neither place nor applause: she only asks a hearing."

As to the following quotations from various Authorities, or about various well-known men, it is necessary to state clearly that I do not give them as my own views: some of the remarks I thoroughly agree with; others, however, I condemn as unfair *exaggerations*. I insert the latter chiefly because even an exaggeration has its use—it exhibits in strong light one side of a question. If only we insist on seeing the other side *also*, then an exaggeration may be of very great value. The other side I have tried to give in Chapters VIII., XXIV., and XXV.

The Authors, or the well-known men to whom the Quotations refer, are given in *Alphabetical order*.

John Abernethy, M.D., F.R.S. ("Surgical Observations on the Constitutional Origin and Treatment of Local Diseases").

Abernethy's "Rules."

"First, that the stomach should thoroughly digest

all food that is put into it. . . . Secondly, that the residue of the food should be daily discharged from the bowels. . . . Thirdly, that the secretion of the bile should be right."

". . . I have recommended the patients to take as much exercise as they could, short of producing fatigue; to live much in the open air; and, if possible, not to suffer their minds to be agitated by anxiety, or fatigued by exertion."

The yearly report of the *Albany Orphan Asylum.*

". . . *Flesh and soups were wholly banished* . . . [and there were] reformed habits in regard to sleeping, air, clothing, and exercise. During the first three years, in which the old system was followed, from four to six children, and often more, were continually on the sick-list. A physician was regularly in demand, once, twice, or three times a week, and deaths were frequent. During this whole period, there were between thirty and forty deaths. *After the new system was fairly tested, the infirmary was entirely vacated, and the services of the nurse and physician no longer needed.* For more than two years, there was neither sickness nor death in the establishment. In the twelve months succeeding this there were three deaths, but these were deaths of new inmates."

A summary of the results says:

"Since the new regimen has been fully adopted there has been a remarkable increase of health, strength, activity, vivacity, cheerfulness, and contentment among the children. The change of temper is very great. They have become less turbulent, irrit-

able, peevish, and discontented, and far more manageable, gentle, peaceable, and kind to each other."

One of their Superintendents further adds:

"There has been a great increase in their mental activity and power: the quickness and acumen of their perception, the vigor of their apprehension, and their power of the retention, daily astonish me." (Reinhold.)

Dr. Alcott.

"As long as the use of animal diet remains unchallenged, all our efforts to eradicate disease must prove of no avail."

Dr. Allinson.

"It will be seen that I advocate in this work the disuse of flesh as food. I do so on purely scientific grounds. I do not believe in Vegetarianism as a religion or a fancy, but as a means of improving the physical health of man."

Edwin Arnold ("Light of Asia").

> "Thus the king's will is:
> There has been slaughter for the sacrifice
> And slaying for the meat, but henceforth none
> Shall spill the blood of life, nor taste of flesh,
> Seeing that knowledge grows, and life is one,
> And mercy cometh to the merciful."

"*Blackwood* (the Chemist) demonstrates that vegetables contain all that is necessary for man's life and strength." (Reinhold.)

Dr. Bostock (Author of the "History of Medicine").
"Every dose of medicine given is a *blind experiment upon the vitality* of the patient."

Sir Benj. Brodie, Bart., M.D., F.R.C.S.
"If the arts of medicine and surgery had never been invented, by far the greater number of those who suffer from bodily illness would have recovered."

"*Dr. Buchan* says that the reason for the prevalence of consumption in England is the excessive use of meats there. This accounts also for scurvy, and even the most obstinate cases are cured by the adoption of a vegetable diet." (Reinhold.)

Dr. Joseph Rhodes Buchanan.
"The gigantic errors of the medical profession need vigorous criticism by those who are not afraid to speak."

Dr. W. D. Carpenter.
"Nothing in the annals of quackery can be more truly empirical than the mode in which fermented liquors are directed or permitted to be taken by a large proportion of medical practitioners."

"*Cassian* tells us that the first Christian hermits only took twenty-four ounces of food per day, and that they subsisted entirely on bread, vegetables, and water." (Reinhold.)

"*Dr. Cheine*, who weighed 448 pounds, lost 300 of

his superfluous weight, while both his health and mental ability improved in consequence; he had everywhere found abstinence from meat to bring about increased enjoyment, clearer mind-power, perfect physical health, and added length of life." (Reinhold.)

Prof. Alonzo Clark (New York).

"I fearlessly assert that in most cases our patients would be safer without a physician than with one."

"In the education of children there is no greater evil than the habit of animal diet; they are thus rendered liable to a number of diseases which they would otherwise escape."

Dr. Cogswell (Boston).

"The administration of powerful medicines is the most fruitful cause of derangement of the digestion."

Dr. Andrew Combe ("Principles of Physiology").

"But their wonder would be diminished by attending to the fact that the one [severe disease] generally dates its rise from a strong cause applied within perhaps a few hours or days, while the others [dyspeptic and nervous maladies] are *the slow and gradual results of months or years of previous anxiety, or neglect of dietetic rules and exercise, during which the ailment was maturing unnoticed and unsuspected.*"

"Medical men would no longer be consulted so exclusively for the *cure* of disease, but would also be called on to advise regarding the best means of

strengthening the constitution from an early age against any accidental or hereditary susceptibility which might exist. More attention would be paid to the *preservation* of health than is at present practicable."

Cuvier (the great Anatomist) leads to the impression "that the construction of the human body is, in all its essential features, adapted to vegetable diet only." (Reinhold.)

"*Prof. Daumer* maintains that of all the reforms in culture and morals, which are still to be achieved, the dietetic reform, if not the most important, is surely the most essential." (Reinhold.)

Prof. Evans (Fellow of the Royal College, London).

"The medical practice of our day is, at the best, a most *uncertain* and unsatisfactory system; it has neither philosophy nor common sense to commend it to confidence."

Sir John Forbes, M.D., D.C.L., F.R.S. ("Of Nature and Art in the Cure of Diseases").

"The extreme ignorance of the public generally in these matters, not excepting even the literary and scientific classes, is a fact admitted by all who are capable of judging on the subject, and is, indeed, manifested by evidence of the most abundant and notorious kind, both public and private. The falsest and most absurd notions are entertained respecting the whole subject of the morbid conditions of the

animal economy, and respecting the means deemed capable of modifying and removing them."

Sir Michael Foster.

"If proteid matter be supplied, there can be no absolute necessity for any other but the mineral food-stuffs, because proteid . . . is competent to make good, not only the breaking-down which is indicated by the nitrogenous loss, but also that which is indicated by the other great products of waste, carbonic acid and water."

Benjamin Franklin found that a purely vegetarian diet promoted "clear ideas and rapidity of thought." (See his "Autobiography").

Gamgee.

"Unless we have Proteid, we die."

Gleizè ("Thalysie.")

"No one knows less about the true medicine than the medical men themselves."

John Mason Good, M.D., F.R.S. (Author of "Study of Medicine," etc.).

"The science of medicine is a *barbarous jargon*, and the effects of our medicines on the human system are in the highest degree *uncertain*, except, indeed, that they *have destroyed more lives* than war, pestilence, and famine combined."

Prof. Gregory (Edinburgh).

"Gentlemen, ninety-nine out of a hundred medical facts are *medical lies;* and medical doctrines are, for the most part, stark, staring nonsense."

Alexander Haig ("Uric Acid.")

"I believe that I do not exaggerate when I say that the effect of getting free from uric acid has been to make my bodily powers quite as great as they were fifteen years ago; indeed, I scarcely believe that even fifteen years ago I could have undertaken the exertion I now indulge in with absolute impunity—with freedom from fatigue and distress at the time, and immunity from stiffness next day. Over and over again this spring I have got up from a week or more of the most absolute sedentary work and ridden on a bicycle fifty, sixty, seventy, or even eighty miles, without any fatigue other than a little soreness from the unaccustomed saddle; have been able for ordinary work for the rest of the day, and the next day quite fit to do the same again if necessary.

"Now my recollection of meat-eating times is that I could do nothing of this kind, especially in the spring (the first warmth of the year), and when out of training; then, especially if the wind was warm and perhaps moist, one and a half or two hours' work would find me in a position of considerable distress from fatigue, making a rest imperative. Now heat and moisture do not effect me unless, perhaps, they make me better able for work; but the old feeling of absolute inability to proceed is quite unknown. Indeed, I often say that it is impossible now to tire me, and relatively I believe this is true. I have already

referred to the fact that heat does not affect those who have cleared the blood of uric acid by means of salicylates, and we now see that the same holds when it is cleared by diet.

"So that we have here again the most unmistakable evidence that uric acid is not only the cause of many dangerous and painful diseases, but also in the domain of physiology accounts for much defective circulation and nutrition with the corresponding defects in function, in strength, and especially in endurance; and I have already referred to the recent frequent remarks in the daily papers on the magnificent physique and powers of endurance of the vegetarian Turks."

Alexander Haig ("Uric Acid.")

"I think that our knowledge of the causation of fatigue thus obtained may come to be of great use to our soldiers and sailors, or any men in similar positions who may be suddenly called upon to make enormous exertions on which their safety and that of others may depend. It also completely explains the well-known use of opium by the natives of India, to enable them to perform great feats of strength and endurance.

"The most powerful man would be of little use in a fight if he had eaten so much dinner that there was no room for his heart and diaphragm to work; similarly the man who at the first brush of fighting gets his blood loaded with uric acid, and in consequence has the circulation through his muscles so much obstructed that waste-products are but slowly removed, while his heart fails and dilates before the

rising blood pressure, will soon be overcome by a better trained and more nimble antagonist.

"Now this man fails, not because his muscles are wanting in size and power, and not because they are worked out, but simply because, owing to defective circulation, they are clogged with waste-products, acting as I have said above, like a wet blanket on the kitchen-fire.

"The fall of urea which exercise produces is the measure of this clogging with waste-products, and, as we have seen, the more the uric acid in the blood, the more the fall of urea and the more the clogging. The rise of the urea next represents the washing out of these waste-products when the circulation through the muscles is again freed from the uric acid.

"And clearing the blood of uric acid does instead of training, and, by freeing the circulation through the muscles, allows of an immediate removal of waste-products, as shown by an immediate rise of urea, in place of a fall; and while this lasts there is no fatigue, and the muscles are capable of comparatively unlimited activity.

"Now the power to produce this condition, when wanted, may often make all the difference between defeat and victory, and, if muscle-power is good, almost puts an untrained man on a par with a trained one."

Dr. Hartman (Vienna).

"Taking the general run of practitioners, we can convince ourselves that the most of them evince nothing but the rudest empiricism."

"*Oliver Wendell Holmes* declared that mankind had been drugged to death; and that the world would be better off if the contents of every apothecary shop were emptied into the sea, though the consequences to the fishes would be lamentable." (Reinhold.)

"*Humboldt* demonstrates that if the animals, such as sheep, cows, etc., living in a certain area, are capable of producing food for a certain number of people, the same area in Europe, planted with wheat, would support ten times as many persons; or, if planted with bananas in Mexico, would support 250 times that number. In this way, *one person, living on meat, virtually robs 249 persons of their means of sustenance.*" (Reinhold: but see p. 156 foll. E. H. M.)

Prof. Jameison (Edinburgh).

"Nine times out of ten, our miscalled remedies are *absolutely injurious* to our patients, suffering under diseases of whose real character and cause we are culpably ignorant."

Dr. James Johnson, M.D., F.R.S. (Editor of "*The Medical Chirurgical Review*").

"I declare as my conscientious opinion, founded on long experience and reflection, that if there were not a single physician, man-midwife, apothecary, druggist, nor drug on the face of the earth, there would be less sickness and less mortality than now prevails."

The Same ("Essay on Indigestion").

"The food should be of the most nourishing and readily digestible kind.

"The quantity taken at a meal should not be more than it is probable the stomach will perfectly digest.

"The meals should be taken at regular periods of six hours, three times a day; and, when the stomach can digest very little food, they may be taken four times in the twenty-four hours.

"Every meal should be reduced to minute subdivisions and pulpy consistence, by mastication.

"Drink should be taken four hours after every meal.

"The drink then taken should not contain fermentable substances."

"*Kentigern*, called St. Mungo, never touched meat or wine, and reached the age of 185 years." (Reinhold.)

Dr. C. Kidd.

"Our chiefest hopes (of medical reform) at present exist in the *outer* educated public. It is a sad but humiliating confession."

Father Sebastian Kneipp.

"As a rule our appetites crave rich, unwholesome food and drink, and to yield is to imperil our health and possibly to destroy it."

"*Dr. Korke*, a teacher in Syra, in the Grecian Archipelago, assures us that in no country could he

find pupils to compare with his, and he attributed their pre-eminence to their diet, which was entirely vegetarian." (Reinhold.)

Dr. Arthur Leared ("On the Causes and Treatment of Imperfect Digestion").

"The patient should, however, be always instructed in what is really to be expected from medicines."

G. H. Lewes ("The Physiology of Common Life").

"Ill-selected food is one source of these evils. . . . Want of fresh air and exercise is another source. The action of the liver is particularly affected by exercise. . . . It is important to bear in mind, moreover, that, although sedentary habits are very injurious to the digestion, they are less so than bad ventilation; those who sit long, and sit in bad air, are sure to suffer."

"Our passions are destroying flames. Anger, Ambition, Envy, Despair, Sorrow, and even sudden Joy, immediately disturb the digestion. A letter bringing bad news, the sight of anything which painfully effects us, a burst of temper, or an anxious care, will sometimes render the strongest of us incapable of digesting a meal. If the food be swallowed, it will not be digested, or digested only at a vast expense."

Liebig (the celebrated chemist) states that vegetables contain as much iron as lean meat, and continues: "Meat-eating man requires an immense area for his maintenance, and far more than is needed by a tiger or lion. A nation of hunters, compelled

to live in a limited space, are inevitably cut off from the possibility of increase."

M. Magendie (the celebrated French Physiologist). "I hesitate not to declare, no matter how sorely I should wound our vanity, that so gross is our ignorance of the real nature of the physiological disorder called disease, that it would, perhaps, be better to do nothing, and resign the complaint into the hands of Nature, than to act as we are frequently compelled to do, without knowing the why and the wherefore of our conduct, at the obvious risk of hastening the end of the patient. Gentlemen, medicine is a great humbug. I know it is called science. Science, indeed! it is nothing like science. Doctors are merely empirics when they are not charlatans. We are as ignorant as men can be. Who knows anything in the world about medicine? Gentlemen, you have done me the honour to come here to attend my lectures, and I must tell you frankly now, in the beginning, that I know nothing in the world about medicine, and I don't know anybody who does know anything about it. . . . I repeat it, nobody knows anything about medicine. . . . We are collecting facts in the right spirit, and I daresay, in a century or so, the accumulation of facts may enable our successors to form a medical science. Who can tell me how to cure the headache, or the gout, or disease of the heart? Nobody. Oh, you tell me doctors cure people. I grant you people are cured, but how are they cured? Gentlemen, Nature does a great deal; imagination a great deal; doctors—devilish little

when they don't do any harm. Let me tell you, gentlemen, what I did when I was a physician at the Hôtel Dieu. Some three or four thousand patients passed through my hands every year. I divided the patients into two classes: with one I followed the dispensary and gave the usual medicines, without having the least idea why or wherefore; to the others I gave bread pills, and coloured water, without, of course, letting them know anything about it; and occasionally, gentlemen, I would create a third division to whom I gave nothing whatever. These last would fret a great deal; they would feel that they were neglected; sick people always feel that they are neglected, unless they are well drugged, les imbéciles, and they would irritate themselves until they really got sick, but Nature invariably came to the rescue, and all the third class got well. There was but little mortality amongst those who received the bread pills and the coloured water, but the mortality was greatest amongst those who were carefully drugged according to the dispensary."

"*Lane* relates that the sailors on the Nile are very hardy and muscular, undergoing the greatest fatigue, and yet they live abstemiously and eat the simplest fare, never using meat." (Reinhold): cf. p. 192.

Milton was a strict "Vegetarian".

Morrell (in reference to the inhabitants of Honolulu).

"Men raised anchors weighing 600 lbs. as easily as

any European would one of 100 lbs. weight. The females have slim waists, fine forms, and most beautifully-shaped busts, and their motions are easy and full of grace."

Sir Isaac Newton, during hard work, is said to have always lived on vegetables alone.

"*Owen*, the well-known Anatomist, proves by the formation of man's teeth that we belong to the frugivora." (Reinhold.)

Professor Parker.

"As we place more confidence in Nature and less in preparations of the apothecary, *mortality diminishes.*"

"*Thomas Parr* lived on coarse bread, milk, cheese, etc.; at the age of 120 he married again; when he was 152, the king invited him to London, where he soon died, a victim of diet too rich for him." (Reinhold.)

Pavy ("Treatise on Food and Dietetics"):

"The Hottentots consider the entrails of animals the most delicate eating. . . . If you had chanced to be born a Zulu you would have joined them in their feast of carrion or decomposed flesh with the worms in it, which Bishop Colenso tells us they call ubomi, being a synonym for their highest notion of happiness. . . . Each man thinks that the particular flesh which he is in the habit of eating is pleasant to his

taste and necessary to his support, while it may be neither."

Joel Pinney ("The Alternative: Disease and Premature Death, or Health and Long Life").

"The whole art of preserving the body in its natural state, consists in supplying that which is deficient, and carrying off that which is redundant."

Plautus says that the fact of the human body being destitute of claws and tearing teeth, proves that it was not constructed to live upon animal food.

Plutarch.

"But you, in living in this way, fall far below their level, because you know better, and are without the excuse either of necessity or of ignorance; you surrender yourselves to the lust of cruelty and bloodshed. Meat has to be cooked, mixed with spices and other things, in order sufficiently to disguise its taste, to make it palatable."

Alexander Pope is against a flesh diet.

Dr. Radcliffe.

"When I commenced practice, I had twenty remedies for every disease; but, before I got through, I found twenty diseases for which I had no remedy."

Dr. Ramage (Fellow of the Royal College, London).

"It cannot be denied that the present system of medicine is a *burning shame* to its professors, if,

indeed, a series of vague and uncertain incongruities deserves to be called by that name. How rarely do our medicines do good! How often do they make our patients *really worse!* I fearlessly assert that in most cases the sufferer *would be safer without* a physician than with one."

Dr. Reinhold.

"The coolies of *China* are a most active and industrious class, and they live principally upon rice."

"During the period of highest civilisation attained by ancient *Egypt*, her inhabitants subsisted almost exclusively upon millet, dates, and other fruits and cereals." (Cf. p. 192.)

"Athletic *Greece* rose to her greatest culture upon two meals a day, consisting principally of maize and vegetables steeped in oil. Gourmandizing almost invariably marks the beginning of a nation's decline, as history proves. When exciting wines and a host of rich and stimulating viands become necessary, a country bids a long farewell to all her greatness." (Cf. p. 194.)

"Any animal species which corrupts and stifles its instincts is doomed to destruction, and, sad to relate, it is but too evident that the human race ripens and decays towards death."

"The strength and beauty of the Irish is famous the world over."

"The Congo slaves of Rio Janeiro also are vegetarians. Among them are found the most perfect

specimens of physical development in the world." (Cf. p. 191).

"The simpler and more natural the food is, the better. *The very cheapest is usually the most wholesome.*"

"The most important dietetic question is not what we *can* eat but what we *should* eat, in order to attain the highest degree of health, that is, to be *normal* once more."

"Vegetarianism insures against contagion. During the cholera epidemic of 1832 in New York, the vegetarians escaped the pestilence."

Alexander M. Ross (M.D., F.R.S.L. Eng., Member of the Colleges of Physicians and Surgeons of Quebec and Ontario, etc.).

"I charge that, whereas the first duty of a physician is to instruct the people in the laws of health, and thus prevent disease, the tendency has ever been towards a conspiracy of mystery, humbug, and silence.

"I charge that the general tendency of the profession is to depreciate the importance of personal and municipal cleanliness, and to inculcate a reliance on drug-medicines, vaccination, and other unscientific expedients. . . .

"I charge that they have bitterly opposed every real and scientific reform in the healing art; they have filled the world with incurable invalids, etc. . . .

"The spirit of progress in the arts, sciences, and industries of the world during the past fifty years has wrought no marked change in the healing art. It is

to-day, what it has always been, a colossal system of deception, in obedience to which mines have been emptied of their cankering minerals, the intestines of animals taxed for their filth, the poison-bags of reptiles drained of their venom, the blood of cats and white puppy-dogs extracted by vivisection, and all these and many other abominations have been thrust down the throats of credulous and long-suffering human beings, who, from some fault of diet, organisation, or vital stimulation, have invited disease."

Jean Jacques Rousseau was against a meat diet.

Dr. Schweninger (Physician to Prince Bismarck).

"People want to be cheated. They fancy no cure to be possible without medicines. We physicians have been talking this apothecary stuff into them, till they believe it."

Shelley.

"The advantages of a reform in diet are without doubt greater than could be obtained by reform in any other respect. It plucks up the whole evil by the root."

Sinclair.

"Vegetable diet has a most beneficial influence upon our mental faculties, increasing the vividness of the imagination, and the delicacy of sentiment, as well as the acuteness of the judgment."

Dr. Adam Smith (the Economist).

"The popular medical system has neither philosophy nor common sense to commend it to confidence."

Prof. Joseph M. Smith (M.D., New York College of Physicians and Surgeons).

"What do persons who call themselves reasonable do in the midst of a hundred doctors with a hundred different medicines, each affirming that his own is good and that all the rest are bad? Do they reject them all? No, they swallow them all."

"Drugs do not cure disease; disease is always cured by the *vis medicatrix naturæ*."

Socrates.

"The less you shall need, the nearer you shall approach to the gods, who need nothing."

Professor Alexander H. Stevens, M.D. (of the New York College of Physicians and Surgeons).

"The older Physicians grow, the more sceptical they become of the virtues of medicine, and the more they are disposed to trust the powers of Nature. . . . The reason medicine has advanced so slowly, is that physicians have studied the writings of their predecessors, instead of Nature."

Theophrastus, who taught that meat-eating dulls the mind and leads to insanity, is said to have lived to be 107 years old.

"*Prof. Trall* considers a meatless diet to be the be-

ginning and foundation of the social reforms, and without it he alleges that their success can be but partial and temporary. All nations, he says, have risen or fallen in exact accordance with their diet—as they abstained from the use of meat or not. And in the same way and just to the extent that any food nourishes, it does not stimulate. The confusion of nutrition with stimulation is a common mistake, and is a most fruitful source of error in the choosing of articles of diet." (Reinhold.)

"*Dr. W. G. Webster* states that animal food invariably lessens his strength, and produces feverish restlessness, and constipation, whereas vegetable diet makes him more enduring and regulates the bowels." (Reinhold.)

John Wesley.

"The celebrated reformer of the eighteenth century, *John Wesley*, wrote to the Bishop of London in 1747, that following the advice of *Dr. Cheyne*, he had given up the use of flesh-meat and wine, and that from that time, 'thanks to God', he had been delivered from all physical ills." (Kingsford.)

Dr. W. Zimmerman.

"Man has become what he is by habit. The force of habit overcomes every other tendency, and is the main factor in determining the meat-diet for him. The sacrifice of children, gladiatorial contests, the torture of criminals and suspects, all these things were

everyday affairs in olden times, but we shudder at them now."

In conclusion, let me repeat (see p. 201) that I am not responsible for the extreme views expressed in some of these Quotations. Many of them are given in Reinhold's "Nature versus Drugs", a book which is a mine of valuable truths, in spite of the fact that it fearlessly condemns many of the prevailing customs of the day, and the whole method (or absence of method) of the Medical Profession.

PART VI.

Difficulties Admitted, and Objections Answered.

XXIV. Real Difficulties of the Simpler Foods, with Notes.

XXV. Further Objections to the Simpler Foods, with Answers.

XXVI. A list of the Difficulties and Objections.

CHAPTER XXIV.

REAL DIFFICULTIES OF THE SIMPLER FOODS, WITH NOTES.

I WISH in this Chapter to mention the most real difficulties in the way of Simpler Foods, and the most reasonable objections. I shall try to meet these difficulties and answer these objections, but the objections which I can most easily answer I shall leave till the following Chapters. Some objections I shall repeat in a slightly different form. This is necessary, because I want to impress certain answers upon all my readers.

The first difficulty is the *unscientific* "*Vegetarian*": there is much that he has done to injure the cause of the Simpler Foods. I have read most of the "Vegetarian" publications, and, though on the whole I agree very cordially with their principles, I am bound to point out the faults of which some of the best writers are guilty.

First of all they have usually overstated their case, and overstated it grossly, and this means that they have also understated the case for the ordinary foods (see p. 65). They are often too dogmatic where neither Science nor the personal experience of thousands can support them at all. Their statements about alcohol, for example, are far too sweeping; I have even seen it asserted that alcohol, and stimulants in general, have never done the slightest good

to anyone. Now this immediately loses the support of thousands, for within the experience of nearly everyone must have come the case of at least some one who was almost dead and who revived after taking alcohol. The immediate cause could hardly have been anything else but the alcohol. The "Vegetarians" of whom I am speaking would try to convince us that the man who had been in a dying condition for let us say five days, and who then took alcohol and ceased to be in a dying condition, and recovered from that moment, did not owe the restoration to the alcohol at all. My own view (cf. p. 69) is that alcohol has saved thousands of lives, but that a time may come when some other means will be found to take the place of alcohol. I think that Artificial Respiration, some of the Water-Treatments, and the Electric (or better still the Magnetic) Treatments, will in future years or centuries be substitutes for alcohol. But, until the majority of us are assured that such things are efficient substitutes, the majority of us will prefer to use alcohol, of which the effects in such cases have come within our own range of witness.

Science, in so far as it speaks with certain voice, does not bear out a number of emphatic assertions of "Vegetarians": many of these statements must be reckoned as either unscientific or at any rate at present unsupported by Science. Their remarks about the killing of animals (see pp. 73-74) are often quite unfair.

Then, again, they often pretend that people who live on ordinary foods eat nothing but flesh: I have seen statistics based on the idea that the "Vege-

tarians" eat nothing but vegetables and grains, and that the ordinary feeders eat nothing but flesh. This is altogether dishonest, and earns the reputation of unscientific faddism not only for the writers of these ideas but also (alas) for the great mass of scientific and fair "Vegetarians".

Among other difficulties and faults of these anarchistic "Vegetarians", may be mentioned their theory, that England ought to be entirely given up to the growing of vegetables and fruit and grains. They draw bright pictures of an England in which every acre (however unsuitable) shall be covered with a luxuriant growth of these fruits of the earth. They forget that vast tracts of land are at present unable to bear these fruits because they are either barren or unsuitable, and that the great bulk of our population is supremely ignorant as to the right way in which to grow these things. I once read an appeal to all Englishmen which said: "Insist on dividing up the huge estates of the rich, such as are now used for shooting or pasturage, among the thousands of poor who overcrowd our cities." How splendid the theory sounds, and yet what do the poor or indeed what do the ordinary farmers know about the right method of treating the land, if it *were* given to them? They are utterly unlikely to make it pay, until they have first been shown *how* to make it pay; to give them the land, before they are educated as to how to use it, would be almost a national crime.

To speak generally, the "Vegetarians" appeal to the wrong motive; I do not mean to say that their appeal to the highest motive is a mistake, but that to

appeal to it alone is a mistake at the present time. The fanatics and extremists talk of high ideals, but the millions do not understand this. The appeal should include a practical appeal to the purse, to the comfort, and so on. The question should rather be *not only* "Why do you not develope your higher self?" a question which, after all, affects our millions very little at present; but also, "Why do you not save money and get into a state in which you will feel thoroughly happy and healthy, and in which you will work better and altogether have a finer time of it?" This the "Vegetarians" ought to have done, and at the same time not to have left the other undone.

Not only do the "Vegetarians" as a rule make no concession to custom, which they forget to be the most powerful factor in English life, perhaps far the most powerful, but they themselves are frequently not very healthy to look at; this is probably due to the errors in their diet (see p. 252). Probably they eat indigestible foods, and eat them in the wrong way, and do not take enough Proteid.

The many failures of "Vegetarians" are a tremendous obstacle in the way of the Simpler Foods: these failures I have already tried to explain. I have tried to show that, according to my theory, the failures follow as a matter of course, because the principle of the Simpler Foods has not been understood. What we wish to see is an instance of someone who has tried the Simpler Foods for let us say six weeks, who has consistently taken his four or five ounces of Proteid a day, who has rejected what he has found to be indigestible, and who has eaten what he has

eaten under the right conditions (see pp. 188, 277). When we have the failure of a number of cases of this kind, then we shall be prepared to admit that the Simpler Foods may be altogether wrong *in such cases;* but, until that time, we must not condemn the system as a general system, because those who have misused it have failed; besides this, hundreds of "Vegetarians" have succeeded.

There is always the possibility of some particular case being unsuited for the Simpler Foods. I know of no such case at present, and I know of many cases where the Simpler Foods after a fair trial have proved to be thoroughly suitable and beneficial in every way. Still I am prepared to admit that in some cases they may not be good. Science does not yet tell us enough to enable us to deny this possibility.

A great objection to the Simpler Foods is this: and I feel it to be about the most serious objection of all. *A return to the ordinary foods, after the Simpler Foods have been tried for a long while, is likely to produce unpleasant results, such as depression.* After living under almost ideal conditions (see p. 81) for many days in succession, I find that a very slight thing, such as a badly ventilated room, may be enough to "put me off": a small amount of meat now usually makes me disinclined for work (see p. 49). I do not find that there is indigestion, but rather that there is depression and restlessness.

Now there are two remedies for this. First of all one need not return to the ordinary foods; one can easily live on such foods as bread and cheese. Even if, at a dinner-party for instance, one's hostess is a

little distressed, still when one can say such-and-such a thing makes one feel unhealthy then this should be a sufficient excuse; and I have found that at a dinner-party I can always get enough food even while I confine myself to the Simpler Foods. My answer to this objection, then, would be that I am seldom if ever compelled to return to the ordinary conditions.

But for those who are compelled or nearly compelled to do so, I should suggest the following as a practical solution, though I believe no "Vegetarian" faddist would back me up. I should say, do not live up to the very highest standard of health (p. 286): if you do, a very little thing may be enough to depress you, just as a very little mud will be enough to cloud a glass full of absolutely pure water. Keep purposely just a little below the highest level, and then a small thing will not appreciably affect you. This may sound bad advice, but, *under present conditions* (e.g. execrable ventilation and the difficulty of obtaining pure proteid), I do not think that the ideal diet is quite the best for ordinary purposes. In my own case I take a little tea. My standard of health would be higher if I gave it up, but I know by experience that then a very slight thing would be enough to depress me (though only for a short time).

Again, when (as is so often the case) a certain piece of work has to be done by a certain time, it may be better policy to take some stimulant. The individual should ask himself whether or no this would be worth while: if he has to do a piece of work which will earn him many pounds before the next

morning, and if he feels sleepy at nine o'clock on the previous evening, and if strong tea will keep him awake till four o'clock in the morning, it may be worth his while to take it, though undoubtedly he may be losing some health thereby. In such a case I myself, at present, should not hesitate to drink the tea, for I feel that the many pounds gain would be greater than the loss in health; but each must decide for himself. The only hard and fast rule which can be given is, "Ask yourself fairly whether the divergence from the Simpler Foods will be *worth while*". That is the real problem.

A great obstacle in the way of the Simpler Foods is that *the power of luxury is almost irresistible.* Put within men's reach some luxury which produces a pleasant effect for the time being, and you will find that at least nine out of ten will not refuse that luxury: the best chance is to show, to prove conclusively, that there may be a greater pleasure than that which will be given by the luxury. If you once make a man thoroughly happy, he will have little desire to be happier; only then will the average person refuse the luxury. Till then the average person will say, "I like so-and-so, and it seems to do me good" (see p. 258, etc.). Until you can show him something that he would like still more, you have not got far towards helping him to resist the temptation.

A great difficulty lies in the fact that *there will be a struggle.* It is of no use to pretend, as many "Vegetarians" do, that a person just has to avoid flesh-foods and stimulants and sedatives, and all will be well; it is of no use to pretend this, when the

actual experience of a person is that he is depressed while the poisons (which we call waste-products) are circulating in the blood.

There will probably be a certain amount of depression; this will be a great impediment to the Simpler Foods. But the poison will be circulating in the blood on its way to passing out of the body. It is hopeless to tell a person that he is quite well, when he is not well but depressed. The only thing is to tell him that this bad effect may be only for the time being. Besides this, we must do all in our power (see p. 277) to make these bad effects as small and as short as possible, keeping the final good effect constantly before our eyes.

Some of the Cold Water Treatments and Magnetic Treatments (and see p. 32), and plenty of exercise and other helps, may counteract the depression; but if it gets unbearable I should suggest perhaps a little China tea; this is better than letting the depression continue too long. If only a man will not take tea *unless* he feels depressed, then the way may be considerably smoothed if he takes it. Let him remember that nothing great is likely to be achieved without a severe struggle; that there has seldom been progress in the world without trouble and loss for a short time, and for a few people, at the outset.

Another difficulty is that in many places, and *under many conditions* (such as in Refreshment-rooms and Hotels, and during journeys) *it is hard to get pure protcids.* Let the reader look for a moment at the following Bill-of-fare, at a well-known Hotel breakfast:—

Buttered Eggs.
Fried Soles.
Eggs and Bacon.
Cold Ham.
Meat Pie.
Cold Pheasant.
Toast, Marmalade, & Jam.
Tea and Coffee.

Here almost the only pure proteid is in the bread, which is probably white bread and comparatively poor in proteids. What is one to do?

For my own part I carry Protene Biscuits everywhere, and eat a few before breakfast. Then at breakfast I eat toast and butter, and a very little marmalade. If I feel very careless of popular opinion, I ask for cheese! Generally, also, I can get Hovis Bread, but Protene Biscuits are the best way of supplementing the ordinary meal; they can be carried in small tin boxes of a few inches square.

If there were a greater demand at breakfast for such foods as Macaroni, and Gluten, etc., etc. (see p. 106), then there would soon be a better supply. Such foods can often be arranged for beforehand.

Bad cooking is another grievous obstacle in England. We usually cook vegetables execrably. We ought to take lessons from the French peasants, or from some of the German Nature-Cure-Establishments, though there the food is apt to be too greasy.

The absence of good drinks is another serious hindrance. Undoubtedly the ordinary foods have the advantage so far as pleasantness is concerned. Few in their senses would deny that for most people

under ordinary conditions the pleasantest drinks are tea, coffee, and alcohol.

But it must be remembered that the Simpler Foods contain a good deal of water, and do not promote thirst; for they ought to be free from stimulants and irritants. Most of the "drinking" can be done by means of fruits, which contain water in one of its best forms. It is to be regretted that at present there seems to be no really pleasant drink which is free from stimulant or irritant; on p. 317 I have suggested research in this direction. The sweet fruit-syrups are to most palates quite disgusting.

At present the Simpler Foods have *a great drawback from the social point of view*, though no one of good breeding would make himself or herself unpleasant to any guest who said that a certain kind of food did not agree with him. But, although this objection is very serious, it is not as serious as it might seem to be at first sight.

A great deal of our social life is intimately connected with food and feeding. When people wish to celebrate any occasion of success or rejoicing, they generally do it by a meal. The Colleges at Cambridge have their system of Halls as one of their most important bonds of union, and the same will apply to Schools. But the meals would be no less a bond of union and no less a social influence if they consisted of the Simpler Foods.

Of course nonconformity and unorthodoxy are bound to be opposed in England, but if they are in the right direction they are bound to begin somewhere and bound to succeed at some time. If the

Simpler Foods *are* better for the majority, then he who insists on confining himself to them will be only anticipating what will be quite commonplace some day. And, after all, it is better to be a pioneer of future blessings than merely to be a social success.

But, though social habits are not to be lightly disregarded, the question is assuredly one of advantages and disadvantages to be weighed in the balance, and this will probably eventually solve the problem in favour of the Simpler Foods. A few will begin the movement (see p. xi.), but eventually the advantages will draw over the majority; meanwhile the few will be doing a great work in setting a good example. They will not be starved: this fallacy I have met on pp. 169, 256. They will practically always find something to eat (e.g. bread and cheese), and probably will find that something quite sufficient.

To speak more generally, *custom is the barrier in the way of any reform.* People assume that whatever is a custom (especially a national custom) is therefore good. The only way to see the truth clearly is to imagine a different set of conditions, and then to imagine someone proposing the present custom *as a change;* let us stop for a moment to think of this. Imagine a society where it was the custom for everyone to eat the Simpler Foods, and have for breakfast, let us say, macaroni and Protene Biscuits and fruit; for lunch, bread and cheese; for the evening meal, e.g. lentils, tomatoes with cheese, stewed fruit, and a little fresh fruit. There would be no slaughter-houses, no butchers' shops, no poulterers, no fishmongers. Now imagine some reformer suggesting to change this to

the present condition. In this street he proposes to put a butcher's shop, and a fishmonger's; to our meals he proposes to add flesh and fish and fowl. On what grounds should we refuse to accept his proposal, leaving on one side the argument that his view would change our custom? Our grounds might be that our custom was an economical one, a "wholesome" one, and one which enabled most people to be healthy, to work hard, to take plenty of exercise, to save plenty of time, to be happy and moral, and no longer to need expensive stimulants and drugs. This would be a fatal objection to the new proposal. Whether or no these good conditions would result from the Simpler Foods, still remains to be seen, but, if they did, then such a proposal as the above would be ridiculed.

It is perfectly certain that such good conditions do not accompany the ordinary foods: that is to say, custom can only support itself as custom. It cannot claim to be economical, or to be healthy (in the sense given on p. 18 foll.), or to render hard work easy, and hard exercise easy, or to enable people to save plenty of time, or to make them happy and moral, or to do away with the desire for expensive stimulants and drugs.

It is not, then, a valid objection to *any* reform merely to say that it is not according to custom. Just fancy if this objection had held good in the past with regard to the progress of various Sciences, with regard to facilities for travelling, with regard to ideas about foreigners, with regard to the use of matches and steel, and of many other things by which the world

has been benefited, or with regard to the abolition of Slavery. There would never have been satisfactory ventilation, satisfactory light; and a great many other excellent conditions would have been impossible.

There are many who will refuse to try the Simpler Foods, for the following reason. It is unlikely, they will say, *if* these foods are really good, that most people would not have already adopted them. There has scarcely been any invention to which this objection has not been made; take, for instance, the inventions of Watt. In the case of the Simpler Foods, few people really know of them; nay, more, very few people know anything about health, as we shall see below. Very few judge of foods by their results. English people have not yet been taught to judge by results.

The fact of it is that they trust to *Authority, especially the authority of the Medical Profession.*

I believe that most people would rather die in the orthodox way than live by altering their food. I believe they trust far more to what an authority says about them than to what their own personal experience says.

Under "Authority" may be included the Old Testament, of which, by the way, all the books are wont to be put on precisely the same level of importance, except by advanced and scientific students. People do not remember that customs in the Old Testament are not spotless: many of them are Jewish and need not apply to us and to our conditions. Very much the same will apply to the New Testament customs. In both these ages Science was

very much behindhand in many departments, and, besides this, our present Versions are inadequate translations of the original Greek. The translation "They sat at meat with him" is execrable: the Greek word simply means they were at the same table with him: they were (according to the old custom) reclining at table; the Greek word has nothing about meat in it.

It must be remembered that the conditions of those people were different. They sacrified animals, and to eat the animals afterwards helped to prevent waste. We must not assume that everything that those people of old used to do was absolutely faultless; the Jews made some very bad mistakes. Some of their revoltingly filthy medical remedies should be studied, e.g. in Geikie's works.

And individuals might make mistakes also; when Paul urged people practically to eat and drink without thinking of what they were eating or drinking, he did not know the results of eating certain foods. If certain foods produce certain unpleasant results (see p. 49), then they should not be eaten; no one is justified in insisting on our eating them.

Besides this, the old-fashioned life had more open air and exercise and less indoor brain-work than our modern life; and it is quite possible that, with this open air and exercise, the little flesh that people occasionally ate produced almost imperceptible results.

It is often assumed that what is called a larger and longer experience must bring with it superior knowledge: that is to say, that those who have studied a

subject for a long time must of necessity know better than those who have studied it only for a short time. But a great deal depends on the method of study. It is possible to study without an open mind, and without observation; and sometimes some individual will, without much previous study, arrive at the truth all of a sudden and by a kind of brilliant guess, even if afterwards he establishes his theory by plenty of proof. There are thousands who have studied subjects without our being able to say that they know these subjects well; it is possible to study subjects for centuries without arriving at the truth. I need not quote historical instances. But I must say this—that the greatest authorities on Medicine and Physiology include some of the most unhealthy men I have ever seen.

I cannot answer here the objection that *very few Doctors live on the Simpler Foods;* I can only say that Doctors find themselves bound down and almost pledged to certain customs, and that a Doctor who is open-minded and unorthodox runs the risk of being called a faddist and of losing most of his patients. Besides this, as we have seen, many silly "Vegetarians" have failed, and the Doctors conclude from this that "Vegetarianism" is bad. See further p. 230.

We now come to a most serious hindrance to the adoption of Simpler Foods, and that is *the immediate injury to certain classes of people,* e.g. to those who make or sell tea, coffee, and cocoa or chocolate, those who are connected with the rearing or conveying or killing or selling of animals (including fowls and fish), those who prepare and sell alcohol, and those

who prepare and sell drugs, and doctors who recommend drugs. All these, or nearly all of them, are liable to be injured.

But the injury will be very gradual; the Simpler Foods will not become widely adopted for many years, perhaps for many centuries to come. See p. 284.

The mere fact that the reform will injure some classes must not prevent us from trying it, *provided that it will ultimately benefit the majority.* Think for a moment of machinery and the thousands whom it has thrown out of employment, not gradually as the Simpler Foods would, but suddenly, in a month, in a week, almost in a day; but we have not refused to adopt machinery. We hope that ultimately it will benefit the majority.

Let us also look at another aspect of the question, viz. *the benefit of certain classes*, not only with regard to money and employment, but also with regard to health. Those who make or sell such foods as biscuits and bread, those who prepare and sell fruit and vegetables and grains, those who are connected with the milk trade, and many others, will be benefited almost in proportion as other classes are injured.

Moreover, the competition in foods of this kind will make their production and their price cheaper. Undoubtedly, *if* the Simpler Foods are good for us, then the majority will be benefited to such an extent that the injury of the few classes mentioned above can be left out of consideration.

Let me mention yet another barrier in the way of the Simpler Foods, I mean *the stupendous ignorance*

of about ninety-nine people out of a hundred, and of women in particular, with regard to nearly every matter connected with health. In England we are supposed to be taught Geography, Writing and Spelling, History, Arithmetic, the Classics, and many other useful subjects, but *we are not taught anything about Health.* Not only are we ignorant of our own foods, of the variety of foods which might be grown in our country, of the possibility of new foods, of the values of various foods as opposed to their actual weight, of the uses of the chemical "salts", and of the value of open air and the Water-Treatments, but we do not even know about the foods on which (see p. 190) many other nations live.

Statistics might be collected to show how many millions are at the present moment living regularly and living healthily and doing plenty of good bodily and intellectual work without touching the flesh-foods at all. We live on an island, and we do not trouble much to find out how people are living in other parts of the world. That at the present day millions are living successfully on the Simpler Foods is a fact which most English people would deny, not because they know anything to the contrary, but because they have not heard of it before.

The *fallacies about health* (which I mentioned on p. 12) are another obstacle in the way of reform, for instance, the fallacy that a man with a red face or a fat body is "the picture of health"; his mind may be as gross as his body (or his moral character), but still if he has a red face he is wont to be thought healthy; for other fallacies see, e.g., p. 257.

Advertisements are a serious hindrance to truth in this country. *We have no censorship of advertisements.* A firm might put up a picture of someone weighing in the scales a large piece of meat and a small bottle of meat-extract, of an ox side by side with a little jar in which the best part of another ox is supposed to be contained. Now Science tells us with no uncertain voice that many such advertisements are fraudulent untruths; that, of all the Meat-extracts recently analysed, Bovril alone contained a fair amount of Proteid, whereas Liebig (by Liebig's own confession) contained next to none; yet they are allowed to be set up where everyone can see and read them, and they form part, perhaps the most important part, of the education of the poor with regard to foods. When Liebig confessed some time ago that his extract was not nourishing, one might have thought that anyone, who afterwards advertised it or any similar extract as nourishing, would have been branded at once as something worse than an impostor—as a most detestable swindler; yet people are allowed to make any kind of assertions on their advertisements. *Let a dog be fed on nine out of ten of these extracts for a week and he will die for want of nourishment;* yet on advertisements we find the extracts advertised as "nourishing". Unfortunately this is "a free country", and the freedom consists to a sad extent of the freedom to impose upon an uneducated public, which still foolishly respects what it sees in print.

Of the objection that flesh-eaters have succeeded, that such-and-such a person, for instance yourself,

does well enough on the ordinary foods, I shall speak below. Here I need only quote my own case. On the ordinary foods I used to do 6 or 7 hours' work a day, and to take a good deal of exercise ; now I do nearly twice as much work, and do it at least twice as successfully, and I am at least twice as successful in athletics. I therefore have ceased to think that in those days I was doing "well enough". I was most certainly frequently knocking myself up, and the expense of my way of living was by no means small.

In fact, before you can say that you are doing "well enough", *it is necessary for you to try a different set of conditions.* The man who runs a race with a great-coat on may beat another man who runs in running clothes ; but this does not prove that the former runner is getting the most he can out of himself; it only proves that he is reaching a certain standard. Before he decides that it is a good thing to run in a great-coat, let him try first whether he will not run better without it. The only way is to compare the results under both sets of conditions.

Besides this, *we must not judge by the immediate results.* We must wait till the age of twenty-five or thirty, or even later in the case of those who have strong constitutions, before we decide that the person has been living rightly. Nor must we say that anyone has been living "well enough", if he has merely developed one side of his activity : if he has sacrificed the development of his brain, then surely he has not lived "well enough".

"The standard must be relative to the person",

which means that the question is not (p. 12) "Is A doing well?" but "Is A doing well, considering his advantages and disadvantages?" This will alter our judgment considerably.

Supposing a person says "I feel fit after an ordinary meal," this is judging by the immediate effect. Perhaps the meal has contained a good deal of nourishment, and the immediate effect may be quite satisfactory. But, to judge properly, one must take a longer time than this, and must consider whether that person can keep up severe exercise and severe brain-work on the ordinary foods. If he cannot, then he will see that the immediate effects are not always a reliable criterion. He may not feel the need of change of diet, but this does not prove that a change of diet would be a mistake.

Our hap-hazard method of living stands in the way of progress. Too much is left to uneducated women. Few women know what is meant by Proteid or Albumen, and yet just the one thing that Science (see Sir Michael Foster's works) says most clearly is that without the right amount of Proteid we cannot expect to keep up our strength and to be healthy. I find that a woman almost invariably judges of food either by its immediate effects or by its bulk. Thus, when I have been to houses where (much against my will) special preparations have been made for me, I have often found large quantities of green Vegetables and potatoes awaiting me: these are not at all rich in proteid. The ladies have the most excellent intentions, but the most stupendous ignorance; they do not know that I should get more nourishment

from a quarter of the amount of macaroni or cheese, both of which a hostess most sensibly provided for me the other day.

And, when one suggests that they should not leave everything to the women, unless the women *do* know just a little about the nourishing value of foods, and the effects of stimulants and irritants upon the inside, the men nearly always say that this has been the custom for as long as they can remember, and that women *ought to* know about these things, and that it is far better to eat just what is offered you, without worrying as to whether it is nourishing or even as to whether it is positively injurious. The men are very largely responsible for the ignorance of the women. They should insist on the women learning just the elements of the food question, so that (at the very least) on the one hand they might avoid deficiency, and on the other hand excess. As it is, one meal may contain practically no proteid and another a great excess of proteid. The woman does not know, nor does she seem to care: the man only asks that the food may be pleasant to his palate.

And we live in the same hap-hazard way not only with regard to food and drink, but with regard to colours (for colours, e.g. red and dark green, affect our health considerably), and with regard to music also. We go to a concert where there is music that may produce all kinds of effects upon our nerves; we do not care, so long as it is classed as good music. We seldom trouble to seek only that which is most needed for our particular mental or moral condition: we prefer to go to something which is far nearer to a

Lord Mayor's Banquet, in fact a mixture of ingredients which may be pleasant at the moment but are almost certain to disagree with one another inside.

Last of all, *many will object to the Simpler Foods merely because they are simple.* If we had asked them to try some great thing, if we had brought before their notice some *unusually* expensive drug, of which perhaps an ounce would cost several shillings, they would have listened, much impressed. But when we ask them to save money and to save time by *giving up* a great deal, they are inclined to refuse point blank. A special charm which shall produce health all in a moment, that is what they want: regardless of expense, they want to *add* something to what they are already taking, and they refuse to take away from their present foods one single jot or tittle.

CHAPTER XXV.

FALLACIES EXPOSED, AND FURTHER OBJECTIONS TO THE SIMPLER FOODS ANSWERED.

It is a fallacy to judge by those who seem to be healthy under every possible condition. Such people will naturally object to changing their present way of living, and they are no test as to whether their way of living be healthy or not. Our test shall be not the man who is never unhealthy under any conditions, but the man who is sometimes healthy and sometimes unhealthy, and who knows the conditions under which he is either one or the other. We want not a man who is always at more or less the same level of health, but many men whose level of health varies when their conditions are changed.

Nor must we judge health by physical excellence only: we shall require that a man be healthy in mind as well as in body, that he shall be able to work hard and consistently with his brain as well as take exercise with his limbs.

It is a great Fallacy to treat what is really perhaps a hindrance as if it were the main cause, or even the sole cause. Our ancestors were healthy, and some of them (but see p. 193) ate beef and mutton and drank beer: therefore it is often asserted that the beef and

the mutton and the beer were the chief cause of their healthiness.

There are more than two answers to this, besides the facts cited on p. 193. First of all, their healthiness may have been partly due to the fact that they had plenty of nourishment, which however they might have had e.g. from bread and cheese. Secondly, they lived for the most part in the open air in the country, and took plenty of exercise. Thirdly, and this is never to be forgotten, they may have laid foundations for diseases which did not appear for one or two generations. It does not in the least follow that, because people make mistakes, therefore those mistakes will bear fruits which we can see immediately. Besides this, we must remember that there are many people who have not lived on beef and mutton and beer and who are as healthy as our English ancestors were: the Scotch would be a good example.

This objection also shows "the Fallacy of the single cause". People think that they have arrived at the cause of something because they have found out the immediate cause: they do not see that there have been many other causes as well. If, for instance, we attribute prosperity entirely to the energy and conscious exertion of the English people, we shall only be giving one cause: we shall be omitting important reasons why the English people should be energetic, e.g. the splendid influences of our climate, of our insular position, of our coal and iron supplies, and so on.

The British labourer, you say, is an excellent man; he is a proof that the ordinary diet is best. I do not

here deny (any more than I here affirm) that he is an excellent man, but as yet we have no means of telling whether he would not be a far more excellent man if he lived on the Simpler Foods: not on the idiotic "potato and cabbage" diet, but on a sufficiently nourishing diet such as bread and cheese, beans, and so on (e.g. see p. 110). I have a perfect right to suppose that on such a diet he would be not less fit in body and limb than he is now, and that he would be more economical, and more intelligent, and more moral, and no less happy.

I now come to a few *Training Fallacies.* One gentleman, who was so fat that he could scarcely move out of his chair, had the audacity to state that the boating diet is the best. He took it for granted that this must be the best because it was usual. It is, however, open to very serious objections.

In the first place, there is the restlessness and the incapacity for steady brain-work which so often accompanies it, and there is also the staleness which is so common in racing crews.

Secondly, there often is that terrible notion that the amount eaten will decide the amount of force and strength, the Fallacy that "bulk" of food means power to work. Supposing that a certain amount of work is to be done, and that a certain amount of nourishment is enough for that work, then anything beyond that amount is really so much to the bad: it is throwing extra work upon the organs of digestion, etc.

Again, it is surely bad to have a system of Training which is a sudden and almost complete change from

the ordinary system of living: either the ordinary system of living is utterly wrong from the point of view of bodily health, or, if the ordinary system of living is nearly right, then the system of boating-training cannot be nearly right. For my part I think that the present system of training cannot be good, if only for the reason that it is wont to unfit the brain for hard and continued brain-work.

The Fallacy that a large amount of muscle is a good sign, whatever one may be training for, scarcely needs to be exposed. Something is wanted beyond muscle: we need rapidity, promptitude, endurance, and skill. Many people who can show huge muscles are quite destitute of one or more of these four qualities.

Another Fallacy connected with the Simpler Foods is this: *he who lives on them is called a "Vegetarian"*, and the "Vegetarian" is assumed to eat nothing but vegetables, or perhaps fruit; nor is he always given the credit of eating even all of the vegetables: potatoes and cabbage are supposed to be the basis of his food-supply. Many instances are pointed out of people who have lived on such a diet as potatoes and cabbage, and who have broken down in health: hence the objectors say that "Vegetarianism" must be bad.

Let me once again expose this idea. The Simpler Foods do not necessitate the use of vegetables at all; *it would be easy to live on Simple Foods without ever touching any kind of vegetable.* And, supposing that one did live on vegetables, then one should take great care to eat enough of those which are really nourishing, such as peas, lentils, and haricot-beans.

But the Simpler Foods include other nourishing articles of diet besides vegetables. The milk and milk-products can be in themselves almost a complete food. Among these will be cheese and Protene; among the fruits will be nuts, which are exceptionally nourishing if they are eaten slowly; and bananas, figs, and dates are fairly nourishing. Again, there is the great wealth of grains, from which we may get macaroni and gluten (see p. 106), porridge and other forms of oatmeal, and Hovis and Graham bread and other forms of wheat.

It is quite easy to explain why so many "Vegetarians" have failed. Possibly they have not had enough Proteid. *If* four or five ounces of Proteid *are* needed for the day's food, and if a person feeds only on cabbages and potatoes, only about a fiftieth of which is Proteid, then he may need something approaching to fourteen pounds weight of potatoes and cabbage in the day.

It may be objected *that individuals vary, and that hence my way may not suit anybody else except myself.* This is perfectly true. But to a certain extent all human beings are alike; their organs and their systems are alike within certain limits; and there are certain general truths which are almost universally admitted, such as that Proteid is essential to life. A few general laws are therefore quite possible.

And I should answer besides that, as individuals differ so much, it is impossible for anyone to say that my Simpler Foods will *not* suit him. There is only one way of arriving at a conclusion and that is a fair personal experience (see p. 188). Until each individual

has tried this, he has no right to say that my Simpler Foods, or rather a selection from them, will certainly not suit him.

I admit that the foods need not suit anyone else, merely because they suit me; but I am equally certain that it is impossible to tell whether they will suit anyone else or not without an experiment: such an experiment *may be successful, and must be worth while.* Experiment and experience are the truest tests. A conclusion, formed without experiment and without experience, that the Simpler Foods will not suit you, is altogether unwarranted by Science.

"*It will be dangerous for me to change*", you say. It may certainly be depressing for the time; but, if you start while you are young, or even afterwards, and keep on eating the right kinds of food, especially of pure Proteids (see pp. 90, 96), then I do not think there is likely to be any danger. Besides this, you can make the change gradually: for instance you can give up meat and eat fish and eggs, and finally give up these perhaps for three days out of the seven, and so on. You must not condemn the System because you have seen it fail in the case of those who have not tried it fairly or scientifically. You do not condemn Christianity as a religion because certain people who call themselves "Christians" have been gross caricatures of Christ. "*But*", you will say, "*even if my present diet is unhealthy, my bad health is surely my own look out: it affects myself alone*". This is a great Fallacy: for your bad health affects everyone round you, and often very unpleasantly; if you ever marry, it may affect your posterity, which may

be very numerous. You may think that "*the Simpler Foods will only succeed if* you have faith in them". But this again is quite wrong. When I started them, I had no faith whatever in them. It was only by degrees that I acquired it, and as the result of actual success.

Others will say "*Moderation in all things: I am going to eat a certain amount of flesh-foods etc.* It must be all right as long as I do not exceed." Moderation in *all* things is a bad principle, for how about moderation in sin? Now if the ordinary foods lead to sin, as I think they do, then there would not be such a gulf, as one might suppose, between moderation in sin and moderation in flesh-foods.

As to other objections besides the above, there will be those abominable *stock phrases.* Meat, one hears, is the only thing which will give you "*animal heat*", and "stamina" or staying power. These ill-defined abstract ideas are the curse of Science. If I am without "animal heat" and without "stamina", I have not the vaguest conception of what these things can be, unless they are some terrible curse. They do not seem to mean physical activity or promptitude or endurance or brain-power or happiness or practical freedom from ordinary and severe ailments.

Most people have queer notions about *stimulants; they think that a certain amount of stimulant is good.* At one time, when I was working about eight or nine hours a day, and was also in for the Tennis Championship and Racket Championship, and was in the pink of training, a fat unhealthy-looking man told me that I must take a little flesh to give me a fillip.

I asked him what it was going to make me do beyond what I was then doing; he had no answer, but simply repeated his advice. I wondered whether he meant me to become like himself.

Now, if stimulants are good and nourishing, they ought to make one do good work with less food; they ought to satisfy one's craving, so that one should not need further stimulants. That is to say, if alcohol is really good and really satisfying, it should take away any *necessity* for stimulants: it should make one so healthy that one does not need them. Its effects are the very reverse of this. It is as it were a spur. If you habitually spur a horse, that horse will soon begin to cease to move *unless* you spur it. The horse which will move well without the touch of the spur is surely in a better condition (see p. 4) than the horse which needs the spur more or less continually.

People often tell me that I eat nothing; this is absolutely untrue, as my diet, on p. 89 will show. It is possible that I only eat half or a third or a quarter of what they themselves do, but it cannot be called "nothing"; at any rate it is enough to keep me working and taking exercise at high pressure almost incessantly.

The same answer I should give to anyone who told me *that I "live on my capital"*, that I am "*drawing on my reserve-supplies*". To me it seems that I regularly use up a certain amount of the energy within me, and that, if I use up this certain amount of energy daily, and still keep improving in condition for two or three years, then I am *not* living on my capital,

but, on the contrary, am keeping my capital and rather living on its interest. I think it is the stimulants that draw on the capital or reserve-supplies.

Some say "*that man is by nature a flesh-eating animal*". But, in formation (see p. 175), man is not like the flesh-eating animals: neither his internal organs nor his teeth justify this theory. Others say that he is meant to eat *everything*, including flesh. I agree that he *can* eat flesh, and that it nourishes him, but the same applies to an ape. *The question is, on what diet does he thrive most, and live the best possible life?* He cannot tell until he has tried both diets fairly; see further p. 188.

Others go further and say *that flesh-food is essential to life*". If so, then Dr. Haig and myself and many others cannot really be existing as living beings. It seems to be thought that flesh and blood are necessary if flesh and blood are to be produced; but (see p. 169) this is not so. Other animals get flesh and blood entirely from the world of vegetables, fruits, and grains. Whole nations (see p. 190) have lived for ages without a single mouthful of flesh.

It is said *that* "*fish is necessary to the brain, because fish* contains phosphorus". It is true that fish, especially shell-fish, does contain phosphorus, but I cannot yet see that my brain has been unfed in the last three years. During that time I have practically had no fish at all. Either there is something wrong in the theory, or else I am unique; but I certainly hardly know now what brain-fatigue is, so long as I keep to the Simpler Foods.

I once heard an objection that, supposing a person

took to the Simple Foods and found everything came to him as easily as it does to me, e.g. exercise, hard work, and happiness, and so on, in addition to the saving of money and time, then we should have removed from that person's life a great deal of temptation : he would not have to struggle as ordinary people do, and thus his self-control and force of will would not be properly strengthened and developed. But I do not think we need seriously be afraid of this. I cannot imagine any state of life, for ages to come, in which there will not be enough temptations and struggles to satisfy even the most exacting !

It is often said *that certain things, such as port wine and beef-steak, are good because the immediate effects are satisfactory.* This I do not deny for a moment, but two points are to be borne in mind. First of all, much depends on the state of the person's blood. Such things would naturally, according to Haig's theory, almost immediately produce a good effect upon those whose blood is laden with certain poisons (see p. 172), for these poisons would be driven down for the time being. Secondly, the immediate effect may be satisfactory, but the full effect may be quite the reverse. It may be that the full effect will leave the person very much worse off than he was before. We are apt to forget this ; he who has been guilty of gross errors in diet, and so has undermined his health, will often attribute the illness, when it comes, not to the errors of diet but to some immediate cause, for instance, an East wind. If he could see the truth, he might see that one of the causes of his illness was the beef-steak and the port wine, of which the immediate

effects had been so satisfactory. Bad effects do not necessarily show themselves at once.

Some will object that a certain person "*does well enough already and does not desire to do any better*". That very absence of the desire to do any better, I take to be a clear sign of ill-health. And another sign of ill-health would be the opinion that, so long as you feel comfortable in your body, nothing else matters in the least.

As to the idea that a person is doing "well enough" already, I might give an instance from my own experience. I might have said that years ago I was doing "well enough" with my back-hand stroke at Rackets and Tennis; but I was given a lesson and was induced to practise a different way of doing the stroke. I found I improved, and I no longer feel that formerly I was doing my backhanders "well enough"; even now, when I do them twice as successfully as I used to, I do not yet feel that I am doing them "well enough".

It is a mistake to suppose *that* "*appetite and desire are a safe guide as to what we should eat and drink*". No one could deny that the dipsomaniac has an appetite and desire for alcohol, but such a desire is no safe guide. Look at that fat man there or that fat woman: sugar will be bad for these two; yet you see them eating things rich in sugar. Why? Because they have an appetite and a desire for it. Ask any scientific man, and he will tell you that the appetite and desire here are not a safe guide.

You ask me *why animals are sent us if not for eating?* (or perhaps, with reverent voice, you say that

"animals were sent us for our good)". The question is a hard one to answer, and I do not think that we know enough yet to be able to answer it satisfactorily. For my own part, I do not quite know why snakes were sent us, but I do not rush to the conclusion that they were sent us to be eaten; I am quite content to believe that some day their use will be discovered. In fact, I believe that eventually their poison may occasionally be used as a remedy, e.g. for bringing out the poisons from the human system.

One can see that animals might be used more than they are used now, for purposes of work; that their skins might be used for leather, etc.; and that the present production of animals is artificial. Many animals are produced because there is a *demand* for them: if the demand gradually ceased, the supply would gradually cease as well; and the supply is by no means an inexpensive one to keep up.

I daresay the ancients would have objected if you had asked them to give up their *slaves;* it was not long ago since our own nation objected to the same demand. Why, they would have said, it is customary to use slaves for certain purposes; for what other purposes could we use them? The objection may seem unreasonable to us to-day, for we know to-day that we can do something else with such people apart from using them thus; anyhow, we try to give them freedom and self-development, and yet to make them no less useful as members of the human race. And with the animals also we must be content to agree that many of their uses may be as yet undiscovered;

we must not assume that we know everything because we know so much.

"*Why was flesh ever used, if it is so bad for us?*" There was a time when there was nothing else ready at hand to eat; had the people known more about the culture of the ground, they might never have needed flesh; but, as it was, they knew of nothing else; and undoubtedly flesh is nourishing. It is quite possible that some day we shall find an easy means of extracting from flesh its pure proteid free from stimulant; I recommend the problem to scientific men. Nothing is further from my thoughts than the present method of the average Meat-Juice providers, who take the stimulant from meat and put it into a bottle and sell it at a heart-rending price, and apparently throw away most of the proteid: Liebig has not solved the problem which I mention.

It does not in the least follow that, because flesh was once necessary to certain men under certain conditions, therefore it will be always necessary; for conditions change. For instance, we are now no longer in danger of animals. In those days, people did not know how else to get their nourishment; and, moreover, in our days people have not the same opportunities of working off the bad effects of flesh-foods by plenty of fresh air and exercise. Many conditions have completely changed. Those who live in luxury will hate to give up their flesh-foods, and will either refuse to argue or will refuse to weigh the answers. But they must remember that, to judge by their present condition and the present condition

of the mass of flesh-eaters, they cannot confidently assert that flesh-eating does them no harm.

Others say that "*animals which are being killed feel no pain, and that hence it is all right to kill them.*" But at present Science has not decided whether animals feel pain or no, or to what extent animals feel pain. One thing the flesh-eaters cannot deny, and this is that those who do *not* kill animals (apart from mere germs) are *on the safe side.* And this is no small consideration. For other aspects of the question, see p. 164 foll.

Again, they say, "you eat *eggs*, which practically means that you take life". I reply that *I do not eat eggs;* that the Simpler Diet easily discards them altogether.

If anyone says that "*to drink milk or milk-products is the same as eating an animal, or at any rate it deprives the calves of food*", I answer that, first of all, it is apparently not giving pain to milk a cow. Secondly, even if the eating or drinking of milk or milk-products *did* mean the killing of animal-life, even then it would be justifiable so long as it was healthy and so long as it was more or less necessary. I should consider it as healthy, because it contains practically no stimulant or poison, that is to say, when it is treated properly; and it is highly nourishing besides. Personally I have no objection to animal-food *as* animal-food. I *do* object to it when I consider it to be unhealthy and to produce unpleasant effects.

Others say that "*life may be taken when a cabbage is cooked.*" This may be so, but every scientist will admit that there is less chance of these germs feeling

pain than, let us say, of an ox or a sheep feeling discomfort or pain when it is being transported or killed. But I do not really base my use of Simpler Foods on this motive; there may be serious objections to the business of the meat trade, especially in the transport of animals and in their journeyings. But this is not my main objection to the use of flesh-foods. In fact, it is quite possible that the death by the skilful butcher's axe is after all often the most merciful death for an animal. I have not studied the facts at first hand, and I refuse to quote old-fashioned statistics as if they still held good to-day. I have seen an account of cattle-markets and meat-markets of thirty or forty years ago quoted as applying equally to-day. This is grossly unfair.

Others say that *men must not be compared with apes;* that the Simpler Foods may be best for apes, but that "*man has invented ways of killing and cooking*", therefore he should not neglect these two arts. The question is not whether men *can* kill, but whether it is the best thing for them to do. I think it is not. And as to cooking, no one who has eaten vegetables (or almost any food) cooked by *ordinary* English cooks will deny that there is plenty of scope for them to improve in this respect; there is as much art to be shown in the cooking of the Simpler Foods as in the cooking of flesh-foods. If you pay a visit to a humble French cottage and taste the delicious broth which they offer, and which will be practically free from flesh, you will never again deny that the art of cooking has to be given up if we give up eating the flesh-foods.

"*Let us eat what is put before us, and not worry.*" We might as well say, Let us go and do *anything*, and not trouble about what it is or about how we do it. We might as well say to a child, "Go and play the piano; never mind what sort of a piano it is, or how you play it; just *play* it". But surely the question is, "How?" seeing that the nourishment of our bodies, and therefore the whole working of our bodies and brains, must depend largely on what we put into our systems, its quantity, its quality, and the manner in which we put it in. It is one of those points which *are* worth worrying about at first; *afterwards*—that is to say, after three weeks of careful thought for perhaps ten minutes each day, which is no great tax upon one's time—little or no worry will be needed. Such a small expenditure of time and trouble cannot be called "useless worrying." To eat what is put before one, regardless of what it is, is often sheer madness. If the food produced its bad effect more clearly than it does, and more immediately, to eat what is put before one would often be equivalent to something worse than suicide.

And as to the idea that one should never worry about anything—this surely is altogether wrong. We were meant to give careful and conscious thought beforehand with regard to whatever we do, if it is indeed worth doing at all. There is plenty of scope for intellect here, and indeed for the utmost ingenuity, and the expenditure of time and energy is comparatively small in proportion to the results. To say to people, "Eat, and do not worry", is like saying to a boy or girl, "Go into that lending library and read

any book you like; devour just what is put before you, and do not trouble about what it is. It may be the most poisonous of modern novels, but since you see it *offered you* in the shop, read it without asking whether it will do you good or not." It may produce unhealthy and vicious thoughts! Yes, of course it may, but still (according to our objectors) it is not worth worrying over. "Read, and don't worry!"

Let me repeat, then, the worry is very small; it will only be for a very short time, and it will be worth while. Much of it will be saved if, to start with, you buy one or two good books, such as Kellogg's "Science in the Kitchen." Anyhow, you will save a good deal of money and time in the end, and will give yourself something to think out in your odd moments—something which will be really useful to you and to others. Think of this, my fashionable lady reader.

I have heard, hundreds of times, the objection *that those who give up the flesh-foods must lose all the pleasures of eating and drinking.* But the pleasures, at any rate of eating, are as great for me as they ever have been. Not only can I distinguish tastes where I could not do so before—for instance, in breads and marmalades—but also many of the flavours which we attribute to the flesh-floods themselves are derived either from irritant sauces or from vegetable sauces; often the flesh itself is almost without any pleasant flavour.

As to the Simpler Foods being "*unvaried and monotonous*", this accusation is altogether unsound. It is true that very few English cooks understand the art of variety here, but it does not take long to learn

it. There are receipts for hundreds of the most appetising dishes. Wonders can be worked with macaroni, cheese, tomatoes, mushrooms, and so on; see p. 113. And as to variety, I have never been struck by the variety of flesh-floods in most English households; to me there seems a singular uniformity about them, though I am bound to say that I never found them monotonous. But, after all, much depends on the cook, and, if the cook would only study a few books of receipts (see p. 113), she would very soon be able to produce innumerable different dishes, both nourishing and pleasant.

"*Indigestible*" is the word by which many people describe the Simpler Foods. Thus milk, for instance, is said to be indigestible, and bread, and cabbages, and potatoes; this is perfectly true, within certain limits.

These and many other things are indigestible with *certain* individuals under nearly all conditions, and with a great many other individuals they are indigestible when they are eaten in excess, and when they are eaten at the wrong times and in the wrong way.

As to the excess, it is natural that nuts and cheese should be indigestible when (as is so often the case) they are taken on the top of a meal; for they can form almost a complete meal by themselves. A second dinner on the top of the first dinner would be equally indigestible!

As to the wrong times—directly after severe work or severe exercise, and directly before sleep, are, of course, bad times for eating almost anything. If the

food which is eaten at these times does not agree, then the fault must be put down to the time and condition rather than to the food.

Thirdly, as to the wrong way and method of eating. Many people eat at the wrong pace; they "knife down" their food as if there were a competition in speed. This is partly due to ignorance and to "hurry", but mainly to habit. Those, for instance, who eat porridge or bread, and swallow it after (let us say) ten to fifteen bites, are not giving these foods the proper amount of saliva; in other words, they are not giving these foods the liquid by which a great deal of them has to be digested; and, besides this, they are not breaking the food up into small enough fragments. This is a grand error, and can best be remedied, I think, by the plan suggested on p. 279.

Then, again, it is eating "in the wrong way" if one both eats and drinks during a meal. This also is almost bound to derange the digestion, especially if the drink be either cold (the American iced drinks are an extreme case) or alcoholic (see p. 97), or if it be such a drink as tea (p. 96); all these are apt to interfere with some part of the digestion, whether we actually feel the interference or not.

Among other reasons for indigestion may be bad cooking; or a feeling of worry during the meal, for this will draw some of the blood to the brain, and thus prevent it from doing its proper work in the lower part of the body, and indeed it will injure the very quality of the blood. Bad air or bad ventilation may be among the causes of indigestion; and there are innumerable others besides.

If anyone tries the Simpler Foods and finds that they disagree with him, let him ask himself the following questions:—"Am I eating in excess? Am I eating at the wrong time? Am I eating in the wrong way, and under the wrong conditions?" If he can satisfy himself that he is not eating in excess, nor at the wrong time, nor in the wrong way, nor under the wrong conditions, then he will probably be *eating the wrong things:* this is a point of prime importance.

He may find that certain things disagree with him under practically every condition: no amount of care seems to be able to make them acceptable to the stomach. We need not enter into the reason; possibly the foods ferment in the stomach. But, whatever be the reason, it is quite easy to avoid the particular things which disagree, or at any rate to avoid them for a time, though after an interval they may be tried again.

Let me, for example, mention those things which usually disagree with me under almost all conditions. Oatmeal in any form, whether in the form of porridge or in the form of bread; the stalks of vegetables, e.g. of cauliflower or cabbage; potatoes; onions; and sugar in all its forms. These are a few of the things which I practically exclude from my diet as far as I possibly can; and still I have an almost infinite variety left.

Therefore the individual who is trying the Simpler Foods should be careful to ensure the right foods for digestion; if certain foods disagree with him, let him find out exactly what foods these are, and then let him discard them, at any rate for the time being.

CHAPTER XXVI.

A LIST OF DIFFICULTIES AND OBJECTIONS.

IN this Chapter I shall give the list of real difficulties in the way of the Simpler Foods, and of real Objections, and the list of supposed Objections to them: with each list I shall refer to the pages on which the Objections are answered.

Some of the Objections will here be put into the mouth of an imaginary objector.

1 (a). Exaggerated statements and extreme views of fanatical "Vegetarians" . . 227

1 (b). Unhealthiness and break-down of many unscientific "Vegetarians" . . 230

2. "After the Simpler Foods have been tried for a time, a return to the ordinary foods will probably be unsatisfactory" . . 231

3 (a). "I like the ordinary foods, and they seem to do me good" 233

3 (b). "There would be such a struggle" . 233

4. "It is often hard to get pure proteid: i.e. to get the Simpler Foods which contain it" 234

5. "The Simpler Foods are usually so badly cooked" 235

6. "There are few good Drinks" . . 235

7. "The Simpler Foods entail great disadvantages socially" 236
8. "Custom, one of the most powerful factors in life, is against the Simpler Foods" . 237
9. "If the Simpler Foods had been really good, they would have been adopted by the majority long ago" 239
10 (a). "The Authorities rarely recommend the Simpler Foods, and many of them have studied the subject all their lives" . . 239
10 (b). "Very few Doctors live on the Simpler Foods" 241
11. "If the Simpler Foods were adopted, many classes would be injuried, e.g. the butchers" 241
12. "How can the Simpler Foods become widely used? The millions know nothing about them; they are far too ignorant to try them, and, besides, other Nations do not live on the Simpler Foods" . . . 243
13. "Surely some athletes, who live on the ordinary foods, are very healthy" . . 243
14. "The Advertisements cannot all be frauds; the thousands of stimulants and drugs undertake to make people thoroughly healthy. Government would not allow these if they were sheer lies" 244
15. "Many others as well as myself do well enough on the ordinary foods. After a good ordinary meal I feel up to anything" . . 245
16. "It is much better 'to eat and drink just what is set before us, without asking questions'" 246

17. "The Simpler Foods are so simple that they cannot really be a solution of the Health-problem: stimulants and drugs are far more likely to be the great cures" . . . 248
18. The Fallacy of judging by those who seem to be healthy under every condition . 249
19. The Fallacy of judging by Athletic etc. success alone 249
20. The Fallacy of ascribing success or failure to something which is not the chief cause, or is not a cause at all . . . 249
21 [cf. 15]. The Fallacy of assuming that, because many people do fairly well on the ordinary foods, therefore the ordinary foods must be the best 250
22. Fallacies about Training, e.g. that the present Boating-Training is good . . 251
23 [cf. 1 (b)]. "'Vegetarianism' has produced many failures: so the Simpler Foods must be bad" 252
24. "Individuals vary: what may suit one will not necessarily suit another" . . 253
25. "A change of Diet might be dangerous" 254
26. "Even if the ordinary foods *are* unhealthy for any single person, this only affects him: it does not affect any one else" 254
27. "The success of the Simpler Foods is simply due to faith" 255
28. "Moderation in all things, including the flesh-foods, is all right" . . . 255

29. Stock phrases, such as "Flesh alone can give me animal heat and stamina" . 255
30. "A certain amount of stimulant is good for every one" 255
31. "But, Mr Miles, you eat nothing" . 256
32. "Those who take the Simpler Foods are bound to 'break up' very soon, because they are living on their capital" . . 256
33 (a). "Man is by nature a flesh-eating animal" 257
33 (b). "Flesh-food is essential to life" . 257
33 (c). "Fish-food is essential for brain-work" 257
34. "The Simpler Foods might remove too many difficulties from our path. Life would be too easy, and the character and strength of will would remain unexercised and undeveloped" 258
35 [cf. 3 (a)]. "The immediate effects of flesh-foods and alcohol are very satisfactory" 258
36 [cf. 15]. "We do well enough on the ordinary foods: we do not desire to do any better" 259
37. "Appetite and desire are a safe guide as to what we should eat and drink" . . 259
38. "Why are animals sent us, if not for eating?" 260
39. "If flesh is so bad for us, why was it ever used for food? Surely once it was necessary" 261
40. "Animals feel no pain: it is all right to kill them for food" 262

41 (a). "Many 'Vegetarians' eat eggs and milk, and so practically take life" . . 262
41 (b). "To eat a cabbage may really mean to destroy animal life: why should one draw the line where the Simpler Foods do?" . 262
42. "Men must not be compared with apes: men can cook, and therefore should cook and eat the flesh-foods" 263
43 [cf. 16]. "It is not worth while to trouble about food" 264
44 (a) "To live on the Simpler Foods will be to give up all the pleasure of eating and drinking" 265
44 (b). "The Simpler Foods are terribly monotonous" 265
45. "They are horribly indigestible" . 266

PART VII.

How to Adopt the Simpler Foods, with Warnings, and Suggestions of General Reform.

XXVII. Hints and Helps for adopting the Simpler Foods.

XXVIII. A few Warnings.

XXIX. Some General Reforms suggested.

CHAPTER XXVII.

HINTS AND HELPS FOR ADOPTING THE SIMPLER FOODS.

I HAVE often been asked how it is best to *begin* the use of the Simpler Foods; and the first point to notice is that *one should never be afraid of pleading health as a reason for a special form of diet:* it is always sufficient reason, for refusing anything, to say that one finds it to be unhealthy in one's own case.

Secondly, a certain kind of *will-power* is necessary. It is probable that after a month or so there may be little or no need for this exertion of the will, but at first there may be considerable effort and struggle, and the task will become easier if one takes a proper *interest* in the experiment.

It is essential to have *some definite object in view*, something which one hopes to gain, *if possible in the immediate future.* It may be something to gain by economy, or by fitness of body, or by fitness of mind, but, the more important the object is, and the more it is kept in view, the more likely one is to adhere to the Simpler Foods. This does not mean that there should be no higher object, but, to the majority of mankind, the immediate and tangible result at present appeals more strongly than the future and perhaps the more spiritual result.

Interest will be added to the experiment if you observe carefully and *make your own statistics*, taking your weight and records of your feelings, noting especially the times in the day when you feel depressed, and also noting your standard of excellence in work and in exercise.

There are some who find it very difficult to keep up any special "course" by themselves: they need *companions*. Their own will-power does not seem to be strong enough, whereas, if they could get a certain number of others to do as they are doing, the difficulty would be considerably less. I noticed, in a German Nature-Cure Establishment, that typical Germans did not mind giving up their beloved beer if they saw others doing the same. Therefore a Society or Club which agrees to try the experiment (see pp. 281, 297) may be a great help to many.

But, even thus, the effort of will may be very considerable, unless one employs *every possible help apart from the Simpler Foods:* for a few of these see pp. 32, 281.

Early rising and plenty of *exercise* are among the best helps, especially exercise, for this will often tend to remove depression better than anything else.

Fasting is little practised nowadays, and yet it seldom seems to fail when it is tried properly. There are many who, when they feel depressed, live on cold water, fresh air, and a little dry bread. However, I should suggest Protene Biscuits as being better than dry bread.

Sleep is invaluable; a great authority recommends a mid-day sleep in preference to a mid-day meal. I

think that it would be a pity to make this a rule, but, in cases of tiredness or depression, it might be an excellent "occasional" remedy; anyhow it is usually better not to eat while one is worried.

Then, again, it is important *to eat slowly, paying great and strenuous attention to the mastication.* At first this requires constant effort and conscious perseverance; it is undoubtedly a good thing to count the number of bites, and at first never to swallow a mouthful of food without having bitten it let us say thirty-five times. This will be difficult, but in a week will become easy, and half-unconscious, and automatic. To send the food down unmasticated very often has the same effect as (p. 90) sending through a country vast riches in iron boxes: the riches are *in* the country for a short or even a long time, but they do not benefit the country. The mastication not only breaks up the food into small pieces, and thus relieves the internal organs, but it also provides the saliva by which a good deal of the starch is digested. Saliva can also be helped by the food being pleasant to the taste, or by a rinsing of the mouth with a mouthful or two of cold water just before the meal.

As to *thirst*, how can it best be removed? It is surely a great problem. I suggest a few hints:—

(i.) Avoid thirst-producing foods, such as salt, sugar, and irritants (e.g. pepper and some sauces).

(ii.) Refrain from drinking unless you feel thirsty.

(iii.) Drink slowly, and mouthful by mouthful, and do not gulp down large quantities of very hot or very cold drinks. Sour Milk (p. 109) is an excellent

thirst-quencher, and so is lemon juice. The two do not go well together.

(iv.) Gargling, or the rinsing of the mouth with *tepid* water, is a valuable substitute for drinking.

(v.) Fruits often quench the thirst.

(vi.) External water-applications are sometimes the best cure for thirst. A tepid bath for the whole body (or even for the arms alone), followed by a cold sponging, may often prove as refreshing as a "long" drink.

During meals one should not drink, however, and one certainly should drink the drinks mentioned on p. 96, as seldom as possible. Let me repeat, when there is drinking to be done, it should not be in large gulps but in small mouthfuls. It should probably be at least half-an-hour before and at least an hour and a half after any meal. But fruit, which is the best form of "drinking", and is useful for other purposes also, e.g. for purifying the blood, can be taken during or after meals.

Alcohol should be avoided if possible, and so should such things as *tea and coffee* (with the exception mentioned on p. 234). If any difficulty be found in giving up these things all of a sudden, the half-way stage is to take them *diluted with water*. There are some who say that it is impossible for anyone to give up drinking or smoking unless he gives it up all at once. I think it is Drummond who says that one might as well tell a thief gradually to give up stealing, and to steal only once a week, and then only once a fortnight, and so on, as tell a drunken man to give up drinking by degrees. The comparison is plausible,

but there are hundreds of cases where it does not hold good. Smoking is perhaps next to impossible to give up at once, in the case of many habitual smokers, without the most terrible depression; when it is given up by degrees, the depression is often very slight, if not imperceptible. But I admit that there are certainly *some* who cannot give up things by degrees: there must be none, or else—excess.

A few more words might be said here with regard to the giving up of alcohol, tobacco, etc.

1. First of all, *do not buy it; it is far easier to avoid buying such things than to avoid using them when you have bought them.*

2. Secondly, do not take them when you are in doubt: if you do not feel that you need them, do not take them.

3. Thirdly (see above), if you can do so, form a Club of people who shall agree to give up such things either at once or by degrees, or at any rate to confine themselves to a very small amount; let the penalty be a fine, or let the matter be left to the honour of the individual.

4. Next, give up whatever produces or increases the desire for such things. If you find a flesh meal makes you want alcohol, then the obvious step towards giving up alcohol will be to give up the flesh meal.

5. A pungent drink is a wonderful help. The dipsomaniac wants something to drink which, if not stimulating, at any rate has a "sting" about it. Sour milk is one of the best things, and vinegar has often been found very useful. The sour milk is kept

standing for two or three days, and then is stirred round with a spoon. I notice that the Germans find it the best substitute for beer. Fruit-juices without sugar are also very good. The drinks which are often said to be substitutes for alcohol and tea may appeal to many, but I cannot guarantee that they will. The name of one of them is Caramel Cereal; it is sold by the Battle Creek Sanitarium Company of Michigan. This Company also sells non-alcoholic grape juice, but I find it much too sweet. Probably the Simpler Foods themselves will gradually remove the desire for drinking and smoking.

6. If possible, the cooking should be free from irritants, such as pepper and savoury sauces; these do much to promote thirst.

7. To speak more generally, if you wish to give up such things, then *avoid unhealthy conditions;* avoid excessive work and excessive exercise, avoid unhealthy surroundings, and especially the company of those who will expect you to drink or smoke, and (if you *can*) avoid hot and stuffy and smoky rooms. This is sometimes quite impossible: it would mean cutting yourself from a great deal of social life; the only thing is to avoid such conditions as much as shall be *feasible.*

8. Let the process be gradual, *if* you feel it hard to rush into the midst of the system all in a moment. If you have much work to do in a very short space of time, then especially will you find it important not to give up all stimulants at once. If you do give them up, you will very likely be sickened of the whole idea of reform.

Perhaps you might give up meat first, then fish, then eggs, and then alcohol (which should be easy to give up at this stage), then tea and coffee. It is probable that the attempt to give up tea or coffee or both will be by far the hardest of all.

It may be as well to start with some single meal, for instance, *lunch*. Determine that you will lunch on a little bread and cheese or on Protene Biscuits. Then extend the system to breakfast as well as lunch; and then extend it still further to dinner, as well as lunch and breakfast. Personally, I started the system straight away without any bad effects; the only thing which I continued to take, and which I still continue to take to some extent (see p. 234) was tea.

It is as well to work down gradually to a *minimum*, but also to keep on the safe side, that is to say, to try to avoid excess but to avoid deficiency still more carefully. Find out on how little you can live, and take just a trifle above that little, so as to provide against any sudden emergency: *keep as near as you can to the safe side of the least possible.*

There is no reason why you should find the Simpler Foods monotonous, provided that you study the subject a little. A few suggestions as to pleasant dishes are given on p. 113 foll. The various ways of making and cooking Cheese, Macaroni, and certain vegetables, will prevent either monotony of taste or want of bulk in the food.

You may find that some foods will disagree with you (see p. 268). Do not think that these foods are necessary to health, but unhesitatingly discard them

for the time being, and then perhaps try them again after an interval, when your digestive juices may have changed their "habits".

It is probable that the Simpler Foods will be adopted first of all only by a few individuals, especially from among the poor, from among those who have to live a sedentary life, and from among those who are open-minded enough to make the experiment, and from among those who hope that, if the experiment succeeds, it will be a benefit to the nation and to humanity. Among others who will adopt the Foods as an experiment will be those who are desirous of training, or those who have some severe mental strain before them, such as an Examination.

The ordinary people, the millions, will probably not make the trial for themselves until the few have proved that the Simpler Foods are not only nourishing and pleasant to the taste and cheap, but that they also save time, bring greater happiness and a higher standard of morality, and also bring better work both of body and of mind.

But do not let anyone rush into the experiment with the idea that the success is bound to be immediate. It is possible that some may have to wait a few days or a week or a fortnight or even longer before the good results begin to appear; and the immediate results may be the reverse of satisfactory. But let each persevere, and, if the experiment *is* successful, he will admit that it has been well worth while. Even if it is not successful, at any rate he will in a fortnight have saved a very considerable amount of money, and a very considerable amount of time.

Last of all I would say, start as early as you can; the earlier you start the more successful the experiment is likely to be. You will have less poison (see pp. 173, 177) to get rid of, and therefore less poison to circulate in your blood, and therefore less poison to produce depression and other immediate mischiefs as it passes out of your body through the blood and urine. If such a diet were started in very early life, and adhered to throughout life, it is quite possible that depression and tiredness and such-like evils would be things almost unknown. I very much doubt whether these are evils which "flesh is heir to" (as Shakespeare says), unless indeed flesh be here used in the sense of the flesh-foods!

In conclusion, let me describe what I consider to be a healthy day, though few will be able to map out their day exactly as they would choose, were they quite free to do so.

Let us start with the *sleep*. During sleep the clothing should be light, though the feet should be kept warm (see p. 32): the window should be open at the top, and the mouth (p. 33) should be kept shut; this can only result from the habit of keeping the mouth shut during the day; the sleep should begin early, perhaps at ten o'clock; various other rules might be given here, but these must be left for my later books.

Rise early (though the time of the year will make some difference); after a little wash, and a rinsing of the mouth, eat a Protene Biscuit or two, or better still some fruit, and then put on flannels or running clothes.

After this may follow either an Air-Bath, a substitute for which is a room with the windows wide open, or Swedish Gymnastics, or a walk and run (alternately) for perhaps half an hour, or all these one after the other. If you can, you should finish up with bare-foot walking on grass.

On returning to the house, you can bathe and dress in the ordinary way.

Breakfast might consist of fruit, Protene Biscuits, and Hovis or Graham bread, perhaps preceded by a little sour milk ; the food should be eaten slowly.

Then should follow work, of whatever kind you find most suitable for the morning hours.

A light lunch, perhaps at mid-day, might consist of bread and cheese and fruit, but no drink.

Then, after an interval, should follow exercise, and after this a bath. If you feel hungry, one or two Biscuits (for instance Protene Biscuits) might be taken ; they may have already formed part of the breakfast.

In the afternoon there should be more work, the main meal of the day coming perhaps at six o'clock.

After it you might read or perhaps take a little very gentle exercise ; bed should follow at nine or ten.

Throughout the day you should avoid stimulants, if possible : I include under stimulants alcohol in all its forms, most drugs, tea, coffee, cocoa, and chocolate, the flesh-foods, and eggs.

Be sure to take the full amount of Proteid, not too little and not very much too much ; a little in excess may be the safer extreme (p. 96).

Try to use whatever is best in the health-systems of others, for instance, in those of Sandow, of the Swedish Gymnastics, of Checkley, of Kneipp, and many others.

If a stimulant is really needed, *the following kinds of stimulant may be the best.*

1. Cold water can be poured down the spine for a short time, though one should be already warm before one tries it ; cold water treading with the feet is also good.

2. Fresh air, especially in the early morning, is a powerful stimulant, and the air-bath for the whole body is for some people hardly less invigorating than alcohol, though it is hard to find any place where one can try it without being thought a lunatic !

3. Exercise is the next stimulant: it seems to make everything in the body go faster, and it certainly gets rid of some waste-products.

4. It is not impossible that an emetic might occasionally be valuable ; the stomach pump is used with most satisfactory results at many Hydros, but I cannot speak with experience here.

5. Some drugs, etc., may be of use ; especially cold water or warm water with a teaspoonful of table-salt in it, taken on an empty stomach before the morning walk, and instead of the apples or Protene Biscuits. Salicylate of Soda is another drug which Dr. Haig recommends. It should be taken the last thing at night, ten to fifteen grains in water being a good dose ; it should not be taken within two or three hours after food.

6. Last of all, *boiling water*, the first thing in the

day, or the last thing at night, has been found by thousands to be a splendid aid to health. I cannot say how likely it is to suit any individual case; but I have very seldom heard of its failing. I do not think that anyone in real health would need this boiling water treatment, or indeed that he would need many of the above helps. This is why really healthy "Nature-Cure" advocates so often utterly condemn all such helps. They forget that others may be benefited by such things, even if they, the really healthy, would not be benefited, and might even be injured by them.

CHAPTER XXVIII.

A FEW WARNINGS.

MANY warnings are necessary to those who would start the Simpler Foods, but the chief warning is "*Do not give up Proteids*". It is possible that absolute starvation, or starvation except for water, may suit a few cases; but it is safer at present to feed on pure Proteid up to the right amount (whatever that may be, see pp. 90, 96). As a "working basis", and for purposes of convenience, I may once again mention four kinds of food which are rich in Proteid, namely, *Protene, Cheese, Peas, and Lentils; Hovis bread and Gluten flour are not so rich.* Proteid cannot be estimated fairly by the Table on pp. 337-339: personal experience is a better test.

All Foods should be eaten slowly and without drink.

He who would try the Simpler Foods must be prepared to put up with the chance of depression for the time being. If he starts while he is still young, there may not be any depression at all. He must not think that the Foods are weakening because he feels depressed; he must remember that the poison which has hitherto been in his body is now in his blood on its way to pass out (for instance, through the urine); let him bear in mind the final results, and let him put up with any depression for a short while.

The depression may be removed entirely or, at any rate, minimised by cold water applications (for instance, the pouring of it down the spine), by sleep (specially the mid-day sleep instead of a meal), by salt and water taken in the early morning (see p. 287), and by drugs such as Salicylate of Soda (taken the last thing at night). See further p. 32 foll.

Let him be prepared also for opposition and difficulties, especially the opposition of his friends and relations, and social difficulties (see p. 236). Let him always be ready to give as his answer, to any well-meant advice, that such-and-such a thing does or does not suit his own health ; it ought to be a sufficient answer for anybody.

But it might be as well if he also noticed my answers to objections, on p. 227 foll. If a *doctor* urged him to give up the Simpler Foods, and to eat meat, let him ask the doctor whether *he* himself has tried the Simpler Foods for a fairly long time in his own case. Let him not be put off by a doctor who tells him that he has tried "Vegetarianism", in the sense of the potato and cabbage diet ; for on pp. 227, 252 it will be seen that such a diet would naturally lead to failure. If the doctor says he has not tried the Simpler Foods, then say to him, "How on earth do you know that they will not and do not suit *me ?* "

Do not expect to be able to keep up the Simpler Foods without a break : there may be what might be called *back-slidings.* Very likely the contrast will show up the value of the Simpler Foods (see p. 49), more than any other means possibly could.

CHAPTER XXIX.

SOME GENERAL REFORMS SUGGESTED.

WOMEN should certainly know far more about food than any other class of people in the world, for they have to bring up children from children's very earliest years (when the question of food is of the most vital importance), and they have to arrange much of the feeding of boys, girls, and men. *One would expect, therefore, that food and the values of various foods would form an integral part of the education of every woman.* As it is, not one woman out of a hundred knows anything at all about the matter.

Science tells us that, without Proteid in our food, we must soon die ; instead of Proteid we might use the word albumen, but, whichever word we use, it does not make any difference to the average woman. She understands not the very least what proteid or albumen is ; still less does she know what foods contain it. Put before her a plate of cabbage, a dish of potatoes, and three pure Protene biscuits, or a good helping of macaroni, and ask her which contains the greatest amount of Proteid or blood-and-tissue-forming material, and she will probably guess the dish of potatoes, or the plate of cabbage.

Considering this ignorance, which is almost stupendous, one might at first expect women at least

to be ready to learn on the subject; one might expect them to take a little interest in any view which Science or experience might suggest. Not a bit of it! Most of them are as dogmatic and obstinate as if they knew everything about the whole question. They are mortally offended if one implies that their method may possibly be a little wrong: and they fall back upon that terrible curse of arguments with women, viz. the idea that custom is far the best guide.

One might expect that, with all their leisure time, they would like to read, or at any rate would feel that they had better read, some simple book on food-values. But, as a matter of fact, how do many of them spend their leisure time? Many women of the upper classes, who, by the way, are supposed to set an example to the lower classes, spend much of their time in calls and afternoon-tea and so on. Their conversation is often about the latest novel, or about social functions, and dress, and so on. I am not speaking of the masses of women, but only of many of those who should be the *patterns*. I really believe that, if a Paper were to call itself "The Ladies' World" or "The Ladies' Life", and were to confine itself entirely to articles about dress, scarcely one Society lady in ten would see anything unusual in it, anything too utterly sad to be humorous.

Mothers especially should learn about Foods: they have to bring up whole families. Elsewhere I have given an instance of a very kindly-intentioned lady in her dealings not with her own family, but with a poor woman on the verge of starvation. I have

shown that, although Science says that Proteid is essential to life, the shillings she spent (on what she thought to be "food" for the poor woman) contained scarcely a grain of Proteid. Tea, sugar, beef-tea, arrowroot; these are what she chose. Nor could she defend these foods on the ground that they were cheap. The tea I believe to have cost more than a shilling a pound. One pound of lentils would have cost very little, and would have contained far more nourishment than twenty pounds of tea.

Going down to the root of the matter, one sees *the need of Education, not only with regard to health generally, but especially with regard to Foods.* In every School, answers to the following questions should be taught, and should be taught intelligently. "What elements does each person need in food?" "For what purposes does he need them?" "About how much of each does an ordinary person very likely need?" "What will happen if he takes too much?" "What will happen if he takes too little?" "Whence can he get the various materials, such as Proteid?" "What are the cheapest forms in which he can get it?" "What are the most digestible forms?" "How are the various materials digested?" "What, therefore, should be the chief articles of food?" and "How should the foods be eaten?"

Still further there should be, though this is apart from the topic of the present book, such questions as the following:—"What are the chief uses of exercise? of fresh air? of cold water? of warm water? of hot water?" and so on.

There should also be lessons with regard to *Cooking*,

with regard to the mixture of foods (see p. 110), and with regard to the effects of stimulants in so far as these effects are known (see p. 96, etc.). Another subject of teaching should be *the prevention of waste*, in which subject the French peasant would teach us how to save ever so many pounds a year. Some people should be sent to France to study the life of the French peasants, and others to Germany to study the life of the lower classes there, others to Italy, and others to other countries, to gather statistics as to how people can live not only cheaply but also pleasantly and healthily; this would be a work for Government to see to. Money spent in this way would *not* be an extravagance.

Then there should be teaching with regard to food-preservation, a most important topic.

The teaching should be especially the teaching of the young. Old people we cannot expect to influence to the same extent! We cannot, for instance, alter the mind of the average English farmer: his thoughts are generally too utterly gross, too utterly the slaves of custom. Yes, the Education should be especially for the young; people can scarcely begin *too* young, for, however young they are, they still have to eat; errors in diet can begin as soon as a child is a day or two old. Of course it would be useless to begin educating children quite so early as this!

The teaching should be partly by means of Schools and Colleges, which should always include Food and Health among their subjects. Lectures and Classes can do a great deal, conversation can do a great deal, books and pamphlets, articles for the Magazines, and

paragraphs for the Papers, can also do a great deal, if the Publisher or Editor will accept them!

It would be well if people experimented, and then contributed their experiences to some paper or book, which might be published at a low rate and obtain a wide circulation. There are many such records, but we need more records of the experiences of well-known men and women: these records would appeal to the millions.

The Clergymen should teach and preach, and they should also experiment and contribute their experiences. At present they are, taken as a class, a very unhealthy-looking set of men; many are grossly fat, while many others are sadly thin; their complexions are often ghastly, being either too red or too sallow. I do not blame them entirely, because health has not formed a part of their education: I only hope that those of them who read this book will remember that it is not of much use for them to harangue about the soul unless they also give really practical advice about the body. Up to the present moment, I have scarcely ever heard any other advice given by a Clergyman with regard to health than (see p. 255) "moderation in all things", or "determine not to do wrong, and pray". This is quite right, up to a certain point; but Clergymen should know by now that moderation in many things (e.g. in stimulants) is impossible for thousands. I would urge Clergymen, not only for the sake of themselves, but also for the sake of their people, at any rate to give the Simpler Foods a trial, and then, in case of success, to recommend them to others. For Clergymen are still a great

power in our land, and what they say will be listened to by millions; they should urge not only moderation in all things but a careful choice of just the right things.

In shops and elsewhere, and in the kitchens of most houses, there should be a Table of Foods and Food-Values, such as the Table on p. 337 foll. Such lists might with advantage be put up in restaurants (see p. 300), and even in Hotels; though I think that the managers of the latter (p. 235) would rather "give themselves away", if they were so candid as this.

But the best test of all is personal experience of a fair kind (see p. 188), and on Scientific lines. In Germany there are many village-clubs where the common people meet together and help one another by giving the results of experiments in health. I have heard that there are nearly a million people in Germany who go in for the Simpler Foods or at any rate for other branches of reform which move in the same direction. And it would be well if we could get similar clubs for working-men and working-women in England. We cannot, I am afraid, hope to attract the converse of the working-men, viz. the idle men and idle women; but still many idle women *might* well make experiments, which would at last give a healthy interest to their lives.

Personal example will be another great teacher. The poor and the millions will always object to any reform in Food if the upper classes have not yet adopted it. Until a certain number of leading people, therefore, adopt the Simpler Foods by preference, or at any rate from some other motive

beyond mere economy, it is unlikely that the millions will adopt these Foods. A few here and there will do so (see p. 284), but the majority will remain almost unaffected. It is therefore a duty for those who are in a high position to make the experiment and, if it be successful, to stand by the results.

There are many people at the Universities and at the large Schools, who can do a great deal of good in this way. These Universities and Schools send out their thousands of members in all directions. Speaking for Cambridge University I can safely say that ever so many Undergraduates are quite willing to make the experiment, and to keep to the system (as far as is feasible), if it suits them. The more who try it, the better, for they will go out and take places of importance throughout England.

There they might be able to do a great deal by lectures and by conversation. They might even be able to do something in their own homes, though this is where they are least likely to have any effect whatsoever, except the arousing of the most obstinate opposition.

An ordinary conversation is a great educator, and not only in debates and social clubs, but also in casual talks, a great deal of truth may be learned and a great deal of benefit may be done. Let it be borne in mind that I am not assuming that the Simpler Foods will suit everybody; I am only saying that they *may* suit a large number of people, and that, if they do, they will be a great blessing to the country; and that therefore it is the duty of everybody to find out whether the Simpler Foods will suit many people

or not. It is of no use to dictate and dogmatise: I only urge that the question should be discussed as often as possible, and that experiments should be made by as many as possible.

Above all, *I would urge Doctors to make the experiment in their own case*, and even in the case of some of their patients. But I should like to see a reform of the whole medical profession worked on the following lines; the suggestion is of course not original. *Each Doctor should be paid to keep certain people or certain families healthy.* These people or families must consent to follow his advice, and, so long as they keep healthy, the Doctor will be paid; but all his prescriptions and drugs and so on will have to be provided out of his own pocket, and, while he is prescribing, his fees shall partly or wholly cease. He shall be paid (as common sense says he ought to be paid) to keep his patients well, and not merely to "treat" them when they are unwell.

Someone will object and say that there are certain families which no Doctor would have anything to do with under such conditions. Now I very much doubt this. I think there are a certain number of Doctors, especially the Doctors who know about the Simpler Foods and the Nature-Cure treatments, who would undertake the "doctoring" of any family which would follow his advice, and who would agree to be paid only so long as that family kept well. I believe I could lay my hand on several Doctors who know enough about health to undertake the risk.

This would compel the Doctor to find out the conditions of health—a question about which they have

hitherto troubled themselves remarkably little! If the Doctor were personally responsible for the health of his patients, he would at last, after all these centuries, begin to study under what conditions of Food, etc., people were most healthy and least liable to disease. As it is, not one Doctor in a hundred *anticipates* illness or disease; the ninety-nine wait for it to appear, and then try to remove the symptoms.

If any Doctor says, in answer to this, "The Simpler Foods will not suit everybody; they will not suit me," I ask him, "Have *you* personally given it a scientific trial (taking the right amount of Proteid, etc., and not merely eating vegetables in a silly way) for at least a month? If you have not done so, then do not come to me with the statement that it will not suit you; you have no right to make such a statement until you yourself have tried."

I should suggest that, to remedy the deficiencies in the Simpler Foods, and especially the need of a good drink, there should be competitions. Some enterprising Paper might well advertise a prize for the best drink which should be free from stimulants and irritants.

Speaking of Papers and Advertisements, our country sadly needs *a severe censorship of Advertisements.* At present (see p. 244) people advertise drugs and stimulants with the most perfect freedom; they claim for them all sorts of wonderful merits, which the results do not justify. They have no shame in giving all kinds of misleading statistics about the drugs being wholesome or nourishing. There is no censorship whatever. Now if these advertisements

were examined in the light of the very little which Science *does* know on the subject (see p. 167 foll.), about half of them would be quashed at once. I suggest this as a legitimate sphere of Government interference; in some parts of the German Empire I hear that the system works well. This matter is of more importance because (as I have said on p. 243) Government provides practically no education with regard to Food, and the ordinary education of the millions with regard to Food is derived almost entirely from custom and from these advertisements. The common people have an incredible faith in what they see *in print*, and Government should realise this and should take care that what the people see in print should not be a flagrant untruth. Already much has been done to remove impure advertisements from the notice of the public; it remains for the lying advertisments to be removed in a similar way.

I have already suggested the advantage of *Simpler Food Restaurants* in England, especially at the centres of its chief cities; I do not mean merely "Vegetarian" places, but places where there would be clearly before the eyes of each person a table giving the Food-values.

There should also be Sanitariums, as they are called in America, or *Nature-Cure Establishments*, as they are called in Germany. These should be cheap, and should help one another. Of course they should be in healthy positions, and they should be well advertised. Their advantage is not obvious: it is chiefly this (see p. 278). Those who cannot stick to a healthy course of life when left to themselves will

agree to stick to it when they see others around them submitting to the same conditions.

A sweeping reform is needed in our Schools, I do not mean so much with regard to the over-eating, though that is rather a serious mischief, nor yet so much with regard to under-eating, though that again is by no means uncommon; but rather with regard to the eating and drinking of the wrong things. If the flesh-foods and tea and coffee contain stimulants, then the amount of stimulants which are taken by a boy during the course of his School life is simply disgusting. I have pointed out, on p. 146, that the greatest problem for the Head master of a School, namely, the problem of impurity in Schools, still remains practically unsolved. At Schools the very best conditions seem to be provided: plenty of open air; plenty of exercise; excellent masters—the very pick of our Nation; plenty of occupation; and plenty of "religion". How is it that all these advantages have failed to remedy the great evil? The great evil is sometimes not known to masters; sometimes it is ignored by them; but no one who knows the inner life of most of our Schools will dare to deny the prevalence of the evil. Now I should suggest that at some Schools the Simpler Foods should be tried, and stimulants of various sorts should be discarded (see p. 86). The result of such an experiment would be of tremendous importance for the whole nation. If it proved satisfactory, we might purge our Schools, eventually, of their grossest mischief. At any rate it must be admitted that nothing has really removed this mischief so far; everything

else has been attempted, and it is high time that we attempted the Simpler Foods.

Very much the same will apply to *prisons* and the treatment of criminals; and to some extent to work-houses.

With regard to *charity* there is also need of reform. The case already quoted showed us a well-intentioned lady providing a poor person not with mere necessities but with non-nourishing stimulants and luxuries. To me it seems the very essence of charity to provide nourishment, in as pleasant a form as may be, but not stimulants or luxuries: that is to say, to give people food enough to keep them alive and to enable them to work. It is needless to say that, wherever it is possible, in return for this food, work should be demanded; where work is not to be had, or is impossible owing to disease, etc., there we should provide simple, cheap, and nourishing food.

Employers of labour could do a great deal in the way of improving the food of the lower classes. Let some great capitalist, with hundreds of employées under him, offer to these employées a mid-day meal free, in addition to the wages, for those who will take it. Let him eat this mid-day meal himself. It might be bread and cheese, it might be pease-pudding, or it might take some other cheap form; it would cost him very little. If the people saw him eating this meal himself, they would be very much inclined to try it also when they got home. I am certain that nearly all of them would accept it, as people generally accept that which is offered them free. Otherwise it

will be very hard to convince these employées that such Foods are nourishing.

Last of all, *at some future time it might be possible to divide up certain parts of large estates,* such as are now used for shooting or pasturage, into small allotments in which fruits and nuts and nourishing vegetables and pulses might be grown.

At first, however, there must be compensation for the owners of this property. Moreover, our country is not yet ready for these land-allotments ; we have not yet found out what parts of the land are suited for the production of the various Foods. And, above all, we have not yet educated those who might enjoy these allotments. To distribute such allotments among the poor of our great cities would be a vast error at present ; let us first educate, and then if necessary distribute a certain amount of such land, with abundant compensation to the former holders.

I am no socialist, in the extreme sense of the word, but I *do* feel that some such course as this is very necessary for the health and well-being of the nation. I do not agree with the statistics of certain "Vegetarians", who assume that, if all the estates were divided up into small allotments, our country could hold three or ten times its present number of inhabitants. It assumes too much : e.g. it assumes that the land will bring forth proper crops, and that the holders will know how to use each piece of land. But certainly the need for educating first, and then distributing allotments, is a very urgent one for us to-day.

PART VIII.

New Ideas, and Summary.

XXX. New Ideas, Notes on Political Economy, Disease, and other Topics.

XXXI. How Fortunes might be Made.

XXXII. Summary and Conclusions.

XXXIII. Rhymes, etc., for Helping the Memory.

CHAPTER XXX.

NEW IDEAS, NOTES ON POLITICAL ECONOMY, DISEASE, AND OTHER TOPICS.

If what applies in my own case applies in the majority of cases also, then a good deal of new light will be thrown on *Political Economy*. Many Text-books state that health may be better than wealth, but that it is not wealth. They would define wealth as something which has to be exchanged: that is to say, one must lose it in order to get something else; and the truest wealth is that which one may be able to exchange for something else at any given moment. These Text-books seem to deny that health is a form of wealth, because, they say, one does not lose it in exchange for anything else; it is a most extraordinary view.

Surely the best wealth of all is that which enables the holder to obtain something else without losing the wealth itself; thus I should call a wishing-cap a perfect form of wealth, far more perfect than a sum of money; but the Text-books seem to say No.

For the purposes of Political Economy, health ought to be taken into careful consideration. It is not actually wealth, but it is that which may enable someone to obtain not only wealth but also many other things besides.

I would go further, and would actually rank the use of the Simpler Foods as a form of wealth for individuals and for nations. I will first assume that a Nation must consist of individuals, who must eat in order to live. It is obvious that he who lives on threepence a day, on the Simpler Foods (as opposed to him who lives on not less than 1s. a day, on the ordinary foods), has in the Simpler Foods a form of wealth. If to this we add the saving of time (see p. 141), the saving of money (see p. 142), the saving of energy, the improved kind of work, which itself may bring in more money, etc. (see p. 144), the improved endurance, which may bring in more work, and the increased happiness, which will serve many purposes (see p. 139), then we shall be inclined to rank the Simpler Foods as one of the nearest approaches to wealth which are possible to-day. Of course it does not follow that, because some one person feels inclined to work hard and well, and *can* work hard and well and persistently, therefore he will get work to do. But the chances are that he *will*. And, if so, then the chances are that he will get wealth.

Let us take the concrete instance of A and B, two men very similar in most respects. A spends a shilling a day on his food; he works for four hours; his work is not very good; he only earns five shillings; after the work he feels tired, and spends another shilling on sedatives and stimulants and "amusements"; in the year he needs a month's holiday, and his doctor's and chemist's bills have also to be taken into account.

Now B spends threepence a day on his Simpler Foods; he works six hours a day; and he earns seven-and-sixpence; he does not feel tired afterwards, and so needs no special "amusement" or stimulant or sedative (such as tobacco); in fact, he can work at other things after his ordinary day's work is over, and so can earn more money; his meals take less time, and the time thus saved he can devote to work as well; he needs very little holiday in the year: a few days will be enough; and he has no doctor's bill and no chemist's bill; in addition to this he is happy and his thoughts are healthy.

Can anyone deny that the second man is *wealthier* than the first, if we put aside all such wretched quibbles as that the man is not really wealthy at all because he will spend nothing in order to get all these blessings?

It must be remembered that, although time is not money, yet time means the chance of getting money. He who has two hours to spare, and who feels inclined to work, does not necessarily earn money during that time, but still he may very likely do so.

In conclusion I should suggest that, in future Text-books of Political Economy, the Simpler Foods may be classed as a kind of wealth, if not as actually wealth itself.

I will now mention certain other more or less novel features in this book.

A new definition of health appears: health ceases to be negative, i.e. merely not being ill, or, rather, not having such an illness as a Doctor will detect and call by a name. I define health as something active;

not merely not to be ill but also to be positively and actively well, just as, in respect of virtue, I believe we were intended not merely to resist large sins but also to resist small sins and to do positive and active good.

Health, therefore, I define as a tendency towards good; I refuse to class as healthy the man who has muscle alone, or any kind of physical excellence alone. Nor do I class as healthy the man who has mental excellence alone, or the man who is only "pious", or only "contented". Real Health must combine all these things, and indeed must produce them all as a matter of course. If a man does not (as a rule) feel inclined to do wholesome work, either with his body and limbs, or with his mind, then I refuse to call him healthy.

On this principle I suggest a *new Training, a training for body and mind together:* one which shall suit them both equally. By this I would absolutely overthrow the present general system of Training for athletics, since it does not take the brain into account: it leaves half of the man undeveloped.

My work is new in *appealing to every possible motive:* not only to the desire to avoid certain things (see p. 48), nor merely the desire to get certain things for oneself (such as money, time, wealth, success, enjoyment), but also to the motive of helping all others to avoid things that are bad, and to get things that are good.

Another new feature, a feature which seems to appear in no single medical work, is that *I lay down no Law whatever, but insist on personal experience, of*

a fair and honest kind, in each individual case, as the only possible guide to Health. No one can say that the ordinary foods suit him better than the Simpler Foods, or vice versa, until he has tried both for a certain time; I only suggest that he should try both of them and be guided by the results. I think that this is a more genuine and scientific piece of advice than that which is given as a rule by the medical profession, which on the one hand cannot maintain that most people are healthy in body and mind, while they live on the ordinary foods, since, if they are, why so many doctors, so many drugs, so many advertisements of nerve-stimulants? Nor on the other hand do they advise the public to try the Simpler Foods. Their method is utterably unsatisfactory—to call it by no worse name.

I am not prepared to say that the ordinary foods will suit nobody; in fact I grant them many advantages (see p. 65). But I *do* say that *by their present results they stand condemned,* and that the Simpler Foods (when properly used, see p. 188) seem by their present results to point to something more satisfactory: at any rate they deserve a trial. I think that my attitude towards the Food-question differs essentially from that of the whole medical profession on the one hand, and from that of the extreme "Vegetarians" on the other. I have not arrived at any final conclusion yet, even for my own case; even that which I seem to approve of, namely, the taking of so much Proteid per day, I am quite prepared to alter. I am inclined to think that, after a year or so of the Simpler Foods, far less than four ounces a day

might be sufficient for *most* people. If I could foresee that, a thousand years hence, Science would establish one ounce a day as the proper amount, I should be quite prepared to accept it; at present I find that four ounces suits me personally very well.

This book is not entirely original but still it will be new to most readers in its attempt *to find the deep and radical causes of many evils.* I fully admit that many illnesses are inherited at birth; that many others come because of unhealthy surroundings; that many others are due to the will of the person, when the person does not exert the will, or exerts it in an unhealthy direction, not resisting temptation but yielding to it; I assign many evils also (see p. 243) to ignorance.

But at almost the root of illnesses I put mistakes in diet; even *alcoholism,* to which so many have referred evils as if it were their only source, even this curse I trace further back, viz. partly to the want of proper nourishment but still more, judging especially from the case of the rich, to the taking-in of improper Foods, especially the flesh-foods.

I fancy that my theory as to the great curse in School life (see p. 146) will be new to almost every reader: as yet no remedy has proved effective, and it remains that mine should be given a fair trial.

It must not be thought that the ordinary foods are the sole cause of illnesses, but I put them down as the main cause, or rather as likely to be the main cause *if* my own case is only one out of a large

number, that is to say, if it is not unique but typical.

My book also suggests not an original but *a somewhat unusual way of looking at diseases*, and at such (?) minor troubles as depression, gout, headache, etc. I have not confined myself to asking what it is best to do in such cases, but I have gone a step further and shown how these apparent evils are blessings in disguise; how they are not curses but rather warnings. We should be as grateful to them as we should be to a very tender conscience. If no "uncomfortable" voice within us told us when we were doing wrong, then we should constantly be liable to be doing wrong: and so, if no "uncomfortable" feeling within us told us that somehow we were doing wrong, for instance with regard to our food, we should constantly be likely to be doing wrong in this respect. If only people regarded depression, headache, gout, and many other more or less serious "inconveniences" as little warnings that they are making a mistake in something, probably in their diet, they would after a time be grateful to these warnings.

Personally I can safely say that, with one exception, I can trace every kind of "uncomfortable" feeling of mine during the last three years to some error of diet. In the one case I have reason to believe that there were diphtheria germs in water which I drank; perhaps, if I had been in worse health, I should have actually had diphtheria: as it was I only felt generally depressed and slack.

"*Disease*" *itself* I take to have a far wider range

than Doctors generally do. I include under it even a disinclination for work or for exercise. I would include under it not only alcoholism, indigestion, headache, rheumatism, neuralgia, gout, and the usual list, but also mania, peevishness and irritability, and even immorality. For I believe these two last to be kinds of Diseases of much the same class, and due to much the same causes, as alcoholism.

As a contribution to *Philosophy* I think that my suggestions move on somewhat new grounds. Philosophers have been wont to ask, "*Is man's reason and instinct and inclination to be trusted?*", that is to say, "Is man divine, so that it is right for him to do that which he feels *inclined* to do?"

My answer to this is that *man differs at different times* and under different conditions: some men have never had the proper conditions for showing the divine side of their nature; and I believe the following to be the main solution of the problem. If a man lives under really healthy conditions, especially if he lives on the Simpler Foods and lives in pure air and takes exercise, then I believe his reason and his instinct *are* to be trusted. I believe that then he may be safely guided by these. I believe that man is near to the divine in nature, so long as he lives in healthy surroundings and under healthy conditions: but, when he lives under unhealthy conditions, I do not believe in his "divinity" for a moment: ninety-nine out of a hundred would be wrong to trust their inclination then. In fact, I think that, though a saint may resist the powerful attack of these conditions and may come through them uninjured or even posi-

tively benefited, *the masses* will yield to these conditions and be nearer to devils than to God.

I do not believe that the reflection of "divinity" in man can be restored at once: in many cases it will probably take a generation or two, but I feel sure that even the worst inherited evils would tend to disappear under the best conditions. I do not believe that they will ever *quite* disappear, when once they have begun; not even after centuries; but they may become so infinitely small that they can be treated as to all intents and purposes not existing.

As a contribution to *History*, the reader might notice the *change of motives*, described on p. 48. I gave an instance there of a low motive producing a good result: out of this good result there grew a higher motive, the lower motive still continuing. Out of the increasingly good result there sprang a third motive, still higher, the two lower motives still continuing. A fourth and yet higher motive was added, without the other motives ceasing. Conversely it must often have been the case, in History, that what has started from a good motive has been continued from a bad motive. Historians, anyhow, would do well to consider how motives may have changed even during the course of a single action or line of policy, owing to changes in the conditions, for instance in the conditions of food and climate.

CHAPTER XXXI.

HOW FORTUNES MIGHT BE MADE.

1. A GOOD deal of money might easily be made as a result of careful *researches.* I should advise that Papers, or Individuals, or even Government, should offer prizes for valuable suggestions.

Thus, for instance, one might try to find out some new way of extracting pure Proteid from the flesh-foods. This ought not to be difficult; the discovery would be a great blessing to humanity. Strange as it may seem, it is yet possible that if Liebig's Extract of Meat contains practically no Proteid, and if the meat from which it is extracted had some Proteid in it originally, then the *remnants* which are left when the extract has been removed, ought, with a little treatment, to yield us a pure Proteid.

People will ask what will happen to dead animals if we do not eat them? It might be worth while to investigate whether they could not be used as manure.

There are hundreds of other subjects for research: the preservation of fruit without sugar, and of fruit-juices in particular; new ways of cooking the Simpler Foods, and new combinations; the possibility of new fruits and vegetables for England; and various uses of the various Chemical Salts: all these

topics might give results which would some day make large fortunes.

Above all, a *really good drink*, which should be neither stimulating nor sedative, nor sweet, and should yet be pleasant and refreshing, and perhaps pungent, should be a most profitable discovery. At present the Simpler Foods sadly need some drink to take the place of alcohol, tea, and coffee.

2. It is possible that a *School of Health* would attract a number of pupils if only it were conducted on the right lines: especially, that is to say, if it taught people how to live very, very cheaply, and yet pleasantly and healthily. If people could be assured that very likely they might be enabled to live on threepence a day, and thus save many pounds in the year, they would be willing to invest their money in learning how to do this, knowing that in the course of their life the money would be paid back a hundredfold. Besides actual Schools, there might be many more popular Lectures.

3. I believe that if a *Simpler Food Restaurant* were started in every great city, and were under really scientific supervision, it would be extraordinarily profitable, as well as an incredible blessing to business men. At present the business-man often bolts his chop, and then goes back to his office, suffering perhaps from indigestion, or labouring under a feeling of sleepiness. Suppose, however, he could go to a place where he could get a meal for threepence, and where he would be sure of the right amount of Proteid: this would be a wonderful gain. In a few minutes, and at a very little cost, he might have had

enough to last him till dinner-time; it would be easily digested, and would not make him feel sleepy afterwards.

By this I do not mean an ordinary "Vegetarian" restaurant, where a man may have a vast plateful of various foods, of which he does not know anything about the ingredients; where, in fact, he may be taking ten times as much fatty and heating material as he needs. What I should suggest would be something very different.

(1) First there might be a Table or List showing *about* how much Proteid an ordinary man might require per hour, and how he could get this Proteid (for instance, in Protene Biscuits).

(2) This Table should be like the Table at p. 337; it should give the amount of Proteid in each Food.

(3) The prices should be clearly marked.

(4) A variety of menus should be offered, with a clear statement, after each dish, of *about* the time for which that dish will nourish an average person, and of about the amount of Proteid, etc., which it contains.

(5) It should be clearly stated that the figures are only approximate suggestions; that even as rough-and-ready rules they may be wrong, and that in individual cases they may not apply at all well; but that they are probably on the safe side.

If this were tried, I believe that hundreds and thousands of business-men would patronise and bless the Simpler Food Restaurants—that is to say, *if* the Simpler Foods proved successful; whether they would or not has yet to be found out.

It is probable that the economy of using these Simpler Food Restaurants would gradually increase, because the business-men would soon feel less desire for such expensive items as alcohol, tea, coffee, and tobacco.

6. A great fortune (or number of fortunes) will certainly be made before long by "*Nature-Cure Establishments*" in various parts of England. By a "Nature-Cure Establishment" I do not mean merely an Open-Air treatment place: I mean something including this, but going far beyond this. Nor do I mean an ordinary Hydro, where, so far as I know, the Simpler Foods are not an integral part of the place.

No, I rather mean one more or less on the model of the German Establishments (e.g. of Gossmann's at Wilhelmshöhe), whither people could go for an inclusive charge (of perhaps nine shillings a day), and where they would be put on the Simpler Foods, get plenty of exercise and air, and amusement (if they wanted it), and above all have a course of the various Systems. The Hot and Cold Water treatments, including the Wet sheet and packs, the Bare-Foot Walking, the Electric and Magnetic treatments, Exercise and Health-Gymnastics, as well as the Air-treatment (see p. 287), Massage, and (occasionally in England) the Sun-treatment; others might be added if they were thought advisable, such as the hot sand-bag treatment.

The main advantage of such an establishment would be that people would not be struggling towards health all alone; they would have others with

them undergoing the same treatment. How much better this would be for a number of individuals than the attempt to begin the Simpler Foods in the midst of ordinary life, where there are perpetual obstacles and temptations. How much better it would be than a holiday spent at an hotel, where there would be little healthy food, little exercise, and, probably, disgustingly little fresh air.

Of course healthy situations, especially on the hills and by the sea-coast, would have to be carefully chosen; and other modern appliances, especially for ventilation, would have to be provided. The initial expense would be great, but I could imagine that the profits would soon cover this. I cannot think of any easier way of beginning the Simpler Foods; and those who started such Establishments would know that they might not only be making a good investment but also benefiting their fellow-countrymen. I have good reason to believe that the German Establishments achieve both these desirable results.

CHAPTER XXXII.

SUMMARY AND CONCLUSIONS.

IN this Chapter I shall summarise briefly the contents of the Book, referring for further information to the pages of the book itself. This is chiefly for the convenience of those readers who have not the time or the patience to read through the whole Book, and who only wish to study certain parts of it: for instance, the Simpler Foods in outline, and the answers to objections (see pp. 85, 249 foll.).

In the prelude (p. 1 foll.), I have given *a Socratic dialogue on Food and Health*, in which I show that for advice about health we should go to someone who is himself healthy, and who knows under what conditions he is healthy, and under what conditions he is unhealthy.

Chapter I. starts with a few remarks as to what good health is *not*. For instance, good health is not (see p. 15) mere physical and athletic success; in fact, good health is no single sign of good health taken all by itself. Nor is good health (see p. 16) merely the absence of such a disease or illness as a Doctor recognises as a disease or illness.

Good health is something far more than this. In Chapter II., I show that it is a combination of various

branches of good health: e.g. (see p. 19 foll.) physical health, moral health, intellectual competence and energy, and happiness.

It is true that good health includes not being ill, but it goes far beyond this and includes *being positively well*, a state which is denoted by a number of unmistakable signs (see pp. 20 and 21).

Chapter III. (p. 23 foll.) then describes *some causes of bad health*, though it is admitted that the causes are too complicated for any real solution to be arrived at. The Chapter rather suggests (see p. 23) the method of arriving at solutions.

On page 25 is given Dr. Haig's theory, about the origin of fatigue and other evils. He would say that they are due to uric acid or waste-products, many of which enter the body as part of the ordinary foods, for example, in the form of flesh, or fish, or tea.

Chapter IV., following closely on this, gives some of the *signs of bad health*, such as (see p. 29) the ordinary signs which doctors find, and also an unhealthy appearance. On p. 30 I include among the signs of bad health the liking or desire for stimulants and drugs, and even the disinclination for healthy work.

This part of my Book finishes with a few *helps to good health apart from food*, though of these helps I shall treat more fully in other books (see p. 32). Among these helps will be the various Water-treatments, the Air-Bath and good Ventilation, Exercise of various kinds, Massage, and, last but not least, Brain-work.

Part II. contains the most essential part of my

work, namely *my own personal experiences* (p. 37 foll.), and their exact value as evidences (p. 65 foll.).

I have shown that on the ordinary foods I used to do fairly well, till about three years ago, when I began to realise that I was suffering from Bright's Disease and other troubles. I then tried the Simpler Foods, as an experiment, and without any faith in them.

After several mistakes, which taught me a good deal, I found that with the Simple Diet *all my "conditions" were rapidly improving in every way.*

First, I was saving money to a very appreciable extent, and I have since been able to live for some time together on less than sixpence a day.

Secondly, I saved a great deal of time, because my meals were shorter, and needed less digestion ; and I myself needed less holiday and could work much faster.

Thirdly, my physical powers improved ; my standard in games rose very rapidly, with regard to skill, activity, promptitude, and endurance: I scarcely ever felt tired, though before this I had suffered from cramp and through this had lost more than one Championship Match.

Besides, my brain-power improved : not only was my memory incredibly better than it had ever been, but my quickness, and my sphere of work and range of subjects, and my powers of endurance, were more than doubled.

In addition to this, practically all signs of ill-health, such as albumen in the water, hard arteries, liver

attacks, etc., practically disappeared for the time being.

Lastly, I felt far more cheerful and far better in every way.

At the same time *my occasional return to the ordinary foods sent me back almost immediately to my old state.*

A summary of the differences between the effects of the ordinary foods and of the Simpler Foods is given on pp. 45-47, on which latter page a specimen day's work on the Simpler Foods is quoted from my diary.

The Chapter concludes by stating that my liking for alcohol or my desire for alcohol, my depression, and so on, have practically disappeared, besides the fact that I have been almost free from ailments of any kind since I began the Simpler Foods.

The exact value of my personal experience is not to be exaggerated, as I show in the following Chapter (p. 52). I only claim that the Simpler Foods *suit me at least twice as well* as the Ordinary Foods used to, and that they *may possibly suit vast numbers of other* people as well

What I do claim for them (see p. 54 foll.) is that they are certainly excellent for me, and for some others whom I know; that they are possibly excellent for many others, and that they are certainly worth a trial by everyone. For I insist that, without a fair personal experience of the Simpler Foods *as well as* the Ordinary Foods, no single person has any right to say that the Simpler Foods will not suit *him* or *her.*

I point out (on p. 59) that I am not a faddist; that the Simpler Foods are not without their disadvantages. What I mainly urge is that each person would find it good policy to make a fair experiment of them, helping himself or herself by various special means (see pp. 32, 277). I do not guarantee that the experiment will be a success: I only guarantee that it has been a striking success in my own case, that it may be a more or less striking success in any other case, and that at any rate it is worth trying.

Part III. says a few words about *the advantages of the ordinary foods:* these advantages I fully realise in Chapter VIII. (p. 65), e.g. that they are customary, that they are nourishing, that they have produced fairly good results in the past, and that they are likely to produce fairly good results in the future.

But, in Chapter IX. (p. 73), I point out *their many disadvantages*, such as the expense and the waste of time that they entail, and the many mischiefs which (for all we know) may be partly or chiefly due to them. This whole Chapter should be read by those who at present have no reason to doubt that the Ordinary Foods are the very best possible.

For in this Chapter I point out that the question is not, "Are the ordinary foods fairly good?" nor, "Are they convenient and customary?" but "*Are they the best possible?*"

And what are the best possible Foods? In Part V., I have described *the Simpler Foods in general outline, showing what should be avoided* (p. 86) *as well as what should be tried.* I have given as a working basis, for convenience, such Foods as "Hovis" Bread,

Cheese, Gluten, Protene, Peas, Lentils, Fruits, and so on.

In this Chapter (pp. 90, 96) I insist on the importance of the proper amount of Proteid in the food, whatever that proper amount may happen to be.

In connection with Chapter XI. a Table is given with the amount of Proteid and other elements supposed to be contained in the various Foods; in this Chapter the Simpler Foods are described in detail.

In Chapter XII. I show just a few of *the ways in which the Simpler Foods can be combined*, so that any kind of monotony or unpleasantness for the palate may be easily avoided; a list of *Menus* is given on p. 113 foll., as a few samples out of hundreds.

Part V. must be studied by itself in order to be realised: it cannot be properly outlined here.

Chapter XIII. says what Foods should be and what they should do, and states *the general advantages of the Simpler Foods*, especially the saving of money, the saving of time, the improvement of the bodily health, strength, activity, promptitude, and skill, of the intellectual health, the increase of happiness, and in general, the better condition of the mind.

The advantages for individuals, which are even more numerous than these which I have just selected, will be found in Chapter XIV. This should be read once or twice by those who have any time to spare.

It is followed in Chapter XV. (p. 145) by the advantages for *special classes*, such as Athletes, "sedentary" hard workers, women, the poor, and the young.

Then come the advantages for the whole Nation:

these are very numerous; next, in Chapter XVII. (p. 160), the advantages for all Nations; in Chapter XVIII., the advantages for posterity—a large class of human beings who are usually utterly left out of account in our daily lives!

In Chapter XIX. will be found the advantages for the *animals* themselves, which advantages, however, are apt to be over-rated by extreme "Vegetarians".

Page 167 foll. will deal with a most important topic, viz. with what *Science* has to say about the Simpler Foods. Science will here include (see p. 167) not only Anatomy, Physiology, and Chemistry, but also personal experience.

The main conclusion will be that Science has little to say for certain about the subject, but that as yet *she has nothing whatever to say against the Simpler Foods.* She cannot show that there is any element which is necessary for an energetic and happy and moral life, and which the Simpler Foods do not contain in abundance.

In Chapter XX. I give a list of *some of the greatest evils of to-day*, such as alcoholism, disease, over-population in cities, and agricultural depression (see p. 179 foll.). I have shown, not, of course, that the Simpler Foods are a complete remedy for all these evils, but that, if they are as successful in a number of cases as they have been in mine, then the Simpler Foods are likely to be among the very greatest helps towards remedying these evils.

Alcoholism I have thought to be partly due to the use of the flesh-foods. I do not assert this as the sole cause, for I think that under-feeding is quite an important

cause also; but my own experience and the experience of thousands has tended to show that, when the flesh-foods have been discontinued, the desire or liking for alcohol practically *discontinues itself.*

Nor do I say that alcohol always means excessive drinking; but I assert it as an undeniable fact that the majority cannot stop short when they have had a little alcohol: on the contrary, the drinking of a little usually creates the desire for more.

In the next Chapter (p. 186 foll.) are given some *other evidences as to the value of the Simpler Foods.* Last of all (on p. 201 foll.) are given the Quotations from numerous authorities, ancient and modern.

Part VI. is that which is likely to interest the largest number of readers: it gives the *difficulties and objections* in the way of the Simpler Foods. The difficulties are collected together in Chapter XXVI.

In Chapter XXIV., I take those difficulties which seem to me to be most real and important, and I try to suggest that they are not insuperable.

Such real difficulties as social arrangements, the value of meals as a means of intercourse, the ordinary customs of daily life, and so on, I have not shrunk from mentioning: I have only tried to say a little on the other side of the question.

In Chapter XXV., however, I have given a number of *objections which are far less real* and far less important. Many of the Fallacies, such as the objection that the diet will certainly not suit any particular person (who has never tried it for himself), are exposed, as being quite unscientific and unwarranted.

But let me urge the reader to read *this* last Chapter, even if he reads no other part of the book at all.

In Part VII. come a few *hints as to how to begin using the Simpler Foods:* these will be found on p. 277 foll. The aid of the Water-Treatment and so on (p. 287 foll.) are recommended in order to remove the depression which the use of the Simpler Foods *may* bring for the time being, when the poison circulates in the blood on its way to passing out of the blood through the urine and by other means.

In addition to this Chapter of hints, there are a few *Warnings* offered. This Chapter (XXVII.) is very short, but very essential for anyone who wishes to make the experiment.

The Part finishes with a suggestion of some *general reforms.* Especially does it insist on the need for *Education on the subject of health, and of food in particular.* Such Education is almost entirely absent from our present English system. No woman should be allowed to marry without such a training, at any-rate in the elements of health ; some questions, which a woman ought to be able to answer, are mentioned on p 293.

New ideas which this Book contain are pointed out in Part VIII. It shows that the views which I hold may throw new light on such subjects as Political Economy, History, and Philosophy.

Chapter XXXI. may interest the richer classes among my readers, for it suggests *how several fortunes might very likely be made.* I can only hope that the suggestions will bear some fruit.

Then follows *a Summary, namely, this present*

Chapter; and a few Conclusions, and some questions, to which I shall now proceed.

After this will come (p. 334) a few Rhymes and Memoria Technica, by which the essential points about the Simpler Foods may be easily remembered once for all.

I will now briefly give a few of the results of my work, a few of the final conclusions.

In order to avoid sin, disease, and discomfort, we must find out and avoid the conditions which make them possible, probable, or even "natural".

I have tried to find out these conditions, and to set them down in outline; of course I have not given anything like a complete list, but it is the best list I can give up to the present time.

I have also suggested what I consider to be the safest conditions for *myself.* I insist that these conditions, especially the use of the Simpler Foods, are worth trying by others. I do not suppose that many will keep to them very strictly, but it may be good to keep to them quite closely—as closely as is *feasible.*

Give these conditions a trial, and carefully watch the results, not merely the immediate results but the full results. Keep statistics as to money, time, work, exercise, and the general state of the mind. Be prepared for a certain amount of opposition and a certain amount of depression at the outset.

Be prepared also to alter the lines which I recommend, according to your own personal experiences. I think that Science has nothing to say against what I recommend; but it is just possible that there may

be objections which have not occurred to me; personal experience must decide.

Anyhow, when once you have found out what the ideal conditions, especially the ideal foods, are likely to be, then keep as near to these as you possibly can.

In conclusion, I would ask A FEW QUESTIONS OF THE MEDICAL PROFESSION.

I would ask Doctors and others to consider the following questions, which I do not ask in a carping spirit, but because I think they are questions which every medical man should consider, carefully and with an open mind, before he ventures to pose as an authority on health.

If the fleshless and Simpler Foods are cheaper, why do you yourself use, and recommend others to use, the more expensive foods?

If you say that the Simpler Foods do not nourish, then I ask if you have tried them fairly, that is to say, especially taking the proper amount of Proteid and making the experiment for a fairly long time?

If you have not done so, how can you possibly say that the Simpler Foods are not nourishing for you or for anyone else?

What does flesh contain which is not contained in the Simpler Foods, such as Protene, cheese, lentils, apples, nuts, and wheat, and which is essential to life and energy? In other words, what does one get from the animal world alone?

Analysis shows us that the flesh-foods contain waste-products (see p. 170), nor could it possibly be otherwise. What is the effect of these waste-products when we take them into our system in the form of flesh-foods?

Putting the question in another form, what is the full effect of eating a mutton-chop? What happens to that part of the mutton-chop which is not nourishing but is shown by experiment to be stimulating?

Is it a sign of health to feel a desire (or liking) for stimulants of various kinds, or is it a sign of better health to feel no such desire (or liking), and to be able to work consistently and well without any such stimulants?

What is the advantage of stimulants, so long as the system can perform its work smoothly and satisfactorily without them? What will be the effect of stimulants which is taken when the system could easily do its work without stimulants?

Do drugs cure diseases and other kindred evils? Has the experience of past centuries tended to prove that drugs are curses? Do they not rather at the most remove the symptoms?

What is the full effect, as opposed to the immediate effect, of the twenty most common drugs?

What objections are there to the Simpler Foods, not merely to the unscientific (see p. 253) cabbage-and-potato diet, but rather to a diet rich in Proteid and supplemented by fruits and bread, a diet from which such foods as are found to be indigestible for the individual, have been carefully removed?

If the Simpler Foods contain Proteid, fatty and heating material, chemical "salts", water, and fibrous material, what element is it that they do not contain, and which the body does contain, apart from waste-products?

Last of all, will you refuse to give the Simpler Foods

a fair trial? Will you continue to recommend drugs and stimulants and the ordinary foods in spite of their undeniable failure to produce a permanent and steady level of health?

CHAPTER XXXIII.

RHYMES, ETC. FOR HELPING THE MEMORY.

I SUGGEST here a few Rhymes, etc., which may help the memory.

Choose the cheaper, Simpler Food
cheese and Protene, milk (if good),
Gluten, Hovis,[1] macaroni;
oats and other grains, and honey;
orange, apple, other fruits;
vegetables, pulses, roots.

Take enough of *Proteid-food.*
Drink at meals is hardly good.
Slowly eat. Avoid excess.
Avoid "AS DEFECTS" (more or less):—

Alcohol, **S**moke (so I've *heard*),
Drugs, Meat-**E**xtracts, **F**lesh and Bird,
Fish, **E**ggs, **C**offee, Cocoa, **T**ea,
Pricking **S**auce and Savoury.

[1] Or Graham (Bread and Flour).

Classes of Foods, and some of their Functions.

The *Proteids* help to form the cells and blood, and also heat
or energy for various work: for this we likewise eat
Fats, *Carbo-hydrates*, often stored like fuel to be burnt.
Th' effects of many Mineral *Salts* have hardly yet been learnt:
Phosphates for brain, and limes for bone, and potash to outreach
the scurvy: as to table-salt it's not yet safe to teach.
We're largely *Water*, which in us unseen doth mostly lurk.
The *Fibres* are not food but bulk: they give our organs work.

Note on Digestion.

By saliva some Starch is digested,
some Proteid by gastric(al) juice,
some Fat by the juice pancreatic,
which helps us the first two to use.

TABLE OF FOOD-VALUES.

The following Table will only give a general notion: for instance, the Proteids are all treated as equal, whereas Milk Proteids and Vegetable Proteids may really have very different effects, the latter perhaps producing more heat than the former, but less blood and tissue.

	PROTEID or ALBUMEN.	FOR FAT AND HEAT (STARCHES, FATS, ETC.).	CHEMICAL "SALTS".	WATER.
BREADS: see GRAINS				
FRUITS—				
Apple	.4	7.2	.5	84.8
Apricot	.5	4.6	.8	81.2
Banana	1.9	.6	1.	73.
Banana-flour	2.9	78.4	2.2	14.9
Blackberry	.5	4.1	.4	86.4
Cherry	.7	10.2	.7	79.8
Cranberry	.1	1.5	.2	89.6
Currant	.5	6.4	.7	84.7
Date (dry)	9.	58.	..	33.
Fig (dry)	4.	49.8	2.9	31.2
Gooseberry	.5	7.1	.4	85.7
Grape	.6	14.3	.5	78.2
Melon	1.	2.5	.7	90.4
Peach	.7	4.5	.7	80.
Pear	.4	8.2	.3	83.2
Plum	.4	3.6	.7	84.9
Prune	.8	6.2	.7	81.2
Prune (dry)	2.3	45.1	1.4	29.3
Raisin (dry)	2.4	55.2	1.2	32.
Raspberry	.4	3.9	.5	85.7
Strawberry	1.1	6.8	.8	87.6
Whortleberry	.8	5.	1.	78.4
FLESH AND FISH AND EGGS—				
Entire Egg	14.	10.5	1.5	74.
White of Egg	20.4	..	1.6	78.
Yolk of Egg	16.	30.7	1.3	52.
Lean Beef	19.3	3.6	5.1	72.
Lean Mutton	18.3	4.9	4.8	72.
Oyster	6 [some give 14]	1.5	2.69	80.38
Pork	9.8	48.9	2.3	39.
Poultry	21.	3.8	1.2	74
Salmon	16.1	5.5	1.5	77.
Veal	16.5	15.8	4.7	63.
White Fish	18.1	2.0	1.	78.

	PROTEID or ALBUMEN.	FOR FAT AND HEAT (STARCHES, FATS, ETC.).	CHEMICAL "SALTS".	WATER.
GRAINS, FLOURS AND BREADS				
Arrowroot-flour	..	82.	..	18.
Barley	12.7 to 10.5	70.9 to 69.1	2.6 to 2.4	14.
Barley-bread	9.4	68.4	3.8	12.4
Barley-flour	11.4	72.7	.6	14.8
Buckwheat	10.	73.7	1.9	12.7
Buckwheat-flour	8.9	75.9	1.	13.5
Corn	11.4 to 10.2	73.3 to 70.5	1.8 to 1.4	13.4 to 13.1
Corn-flour	9.7	73.3	1.3	14.2
Graham-flour	11.7	71.6	1.8	13.
Iceland Moss	22.	57.7	1.4	16.
Macaroni-bread	9.	77.1	.8	13.1
Manna-bread	1.9	67.1	..	15.3
Millet	10.5	72.4	2.8	11.8
Oats	10.7	66.1	3.3	12.
Oat-flour	15.1	74.3	2.	7.7
Rice	6.7	79.4	8.	12.6
Rye	14 to 9.3	78 to 72.3	2.3 to 2.1	11.6 to 8
Rye-flour	11.6	69.9	1.4	13.7
Rye-bread	6.1	49.6	1.5	42.3
Swedish "Speise"-bread	10.	77.1	..	12.
Wheat	21.5 to 11.6	72.3 to 63.4	1.9 to 1.5	13.2 to 12.8
Wheat-flour	11.1	76.5	.6	11.6
Whole Wheat-bread	8.7	60.	3.	13.
White-bread	5.3	48.11	.5	45.1
Zwiebach (White) bread	8.5	76.1	.6	13.3
MILK, CHEESE, AND OTHER MILK PRODUCTS—				
French Butter	..	86.6	8.	12.6
Swedish Butter	.6	85.	.6	13.8
Buttermilk	4.1	4.3	.8	88.
CHEESE—				
Stilton	26.2	37.8	4.	32.
Gruyère	31.5	24.0	3.0	40.
Dutch	29.43	27.54	.?	36.10
Cheddar	28.4	31.1	4.5	36.0
Parmesan (?)	44.08(Kingsford)	15.95	5.72	27.56
Cows' Milk	4.1	9.1	.8	86.
Cow-tree Milk	1.7	29.5	1.8	66.
Cream	1.7	48.	.5	58.
Mothers' Milk	.9	8.6	.4	89.1
Skimmed Milk	4.	5.6	.8	88.
NUTS—				
Chestnut	14.6	71.4	3.3	7.3
Cocoanut	5.6	43.9	1.	46.6
Hazelnut	17.4	69.8	2.5	7.1
Peanut	28.3	48.	3.3	6.5
Sweet Almond	23.5	60.8	3.	6.2
Walnut	15.8	70.4	2.	7.2
PROTENE has 80	to 40 and 30 per	cent. of Proteid,	and some Salts.	

PULSES AND VEGETABLES	PROTEID or ALBUMEN.	FOR FAT AND HEAT (STARCHES FATS, ETC.).	CHEMICAL "SALTS".	WATER.
Asparagus	1.8	.7	.5	93.7
Bean (kidney)	23.7	57.8	3.7	11.
(white)	26.9	51.8	3.5	15.
(string)	2.7	6.7	.6	88.7
Bean-flour	23.2	61.5	3.3	10.3
Beet	1.3	.1	1.1	87.5
Carrot	1.2	.3	1.	86.8
Cauliflower	2.5	1.5	.8	90.9
Celery	1.5	.12	.8	84.1
Cucumber	1.2	1.	.4	95.2
Lentils	25.9	54.9	3.	12.3
(German)	33.	39.	2.7	11.7
Head Lettuce	1.4	.3	1.	94.3
Onion	1.7	2.9	.7	86.
Parsnip	1.2	.6	1.	82.
Pea (green, shelled)	21.7	59.6	2.8	12.7
(small)	24.6	56.1	2.6	10.3
(Dried Peas would be poorer in water, and therefore, in proportion to bulk, richer in Proteids)				
Pea-flour	25.2	2.	2.9	11.4
Potato	2.2	.2	1.	75.
Red Cabbage	1.8	1.9	.8	90.
Spinach	3.5	.7	2.	88.5
Squash	1.1	1.5	.7	90.3
Sugar Beet	2.	13.1	1.	71.6
Sweet Potato	1.	.2	.7	71.8
Tomato	1.6	4.4	.6	92.4
White Turnip	1.5	.2	.7	92.5
White Cabbage	1.9	2.5	1.2	90.
Winter Cabbage	4.	2.1	1.6	80

INDEX

Advantages
  of Ordinary Foods, 65 foll.
  of Simpler Foods, 127 foll.
  general, 127 foll.
  for Individuals, 132 foll.
  for Special Classes, 145
  for the Nation, 153 foll.
  for all Nations, 160-161
  for Posterity, 162-163
  for animals, 165
Advertisements, 180
  censorship needed, 242 foll., 244, 299 foll.
Advice to a business-man and others, 81
Air, 33, 287
Albumen, 25, and see Proteids
Alcohol, 24, 137, 180 foll., 281 foll.
  not the root of the mischief, 24 foll.
Amount of Proteid, 96, 112
Analogies from
  pure water, 49
  horse, 4 foll.
Animals, 262 foll.
  why sent, if not for food? 259 foll.
  and their diet, 175, 186
Anti-Druggists, 101 foll.
Apes, 174 foll.
Appearance of Health no safe guide *per se*, 15 foll.
Appetite no safe guide, 259
Arabia, 190
Army, 149
Athletics, 43 foll.
Authorities, 201 foll.
Average of Health important, 16
Avoid: what to avoid, 85 foll., 334

Bad Health, 23 foll., and see Ill-Health
Battle Creek Sanitarium, 107, 109, 111, 113
Beans, 109
Bodily Advantages of Simpler Foods, 43 foll., 133 foll.
Boiling Water for Drinking, 287
Bolivia, 190
Bovril, 94
Brain-work, 42, 47, 135, 175 foll.
Brazil, 191
Breathing, 33
Bulk, 100, and see Fibre
Butter, 100

Canary Islands, 191
Capital, living on capital, 256
Carbo-hydrates, etc., 98 foll., etc.
Causes, 181 foll., 188, 250
  of Health, 23 foll.
Cells of the body, 173
Charity, 302
Chemistry, 96, 173 foll., 187
Chili, 191
China, 218
China Tea, 97
Chocolate, 94
Choice of evils, 102
City-life, 155, 180 foll.

For the various Food-Values, see the Table, pp. 337-339.

For the various Authorities, see p. 201 foll.

Classes of Foods, and their functions, 335
Classes benefited, 145 foll.
Clergymen, advice to, 136 foll., 151, 295
Club suggested, 278, 297
Cocoa, 94, 96-97
Coffee, 96-97
Coldness, 99
Colours, 247
Combinations of foods, 110-111, 113 foll.
Common Sense, 187
Concessions, 65 foll.
Conclusions, 321 foll.
Conscious effort, 277, 279
Contrasts, as evidence, 189
Conversation, its use, 297
Cooking, 111, 113 foll., 235
Country life, 155 foll.
Cream, 100
Creed: my own, 60 foll.
Crime, 136
Custom, 230, 237 foll.
Cyprus, 192

Definition
of Good Health, 15 foll., 18 foll., 309 foll.
of Ill-Health, 23 foll., 29 foll.
Depression, 231, 234, 254, 279, 281, 285
Desire for Alchol, etc., 49 foll.
Desire no safe guide, 259
Difficulties admitted, 227 foll.
List of Difficulties, 269 foll.
Digestion, 336
Disease a blessing and warning, 50, 313
wider definition, 313
Doctors, 9 foll.
Doctors, 9 foll., 298, 311
Questions for Doctors, 21, 331 foll.
Drinks, 235, 279, 281
Drugs, 101 foll.

Economy
of money, 44, 78, 142 foll.
of time, 44, 141
Political, 307 foll.
Education on Health and Food needed, 293
Eggs, 262
Egypt, 192, 218
Employers of Labour, 302
England and its Diet, 193, etc.
Errors in Diet, 26 foll., 48, 78, 266, 268
Evidences as to Value of Simpler Foods, 186 foll.
Evils of the Day, 179 foll.
Exaggerations, 201, 227
Excess of food, 187, etc.
Exercise, 83, 278, 286, 287
Extracts, 94 foll.
Extreme cases as evidence, 103 foll., 188 foll., 227 foll.

Faddists, 59, 65, 103, 155 foll., 227 foll., 229 foll.
Failures of "Vegetarians", 230, etc.
Fair trial, 188-189
Faith not essential here, 43
Fallacies exposed, 15 foll., 128, 249 foll.
Fanatics, see Faddists
Farmers, 156
Fasting, 278
Fatigue, 25 foll., 179 foll.
Fatness, 98 foll.
Fibre, 100
Fish, 170 foll., and see Flesh
Flesh foods and waste products, 48 foll., 78, 94, 170 foll., 172
Flours, 109, and see 106 (Gluten)
Foreign labour, 181
Fortunes: how they might be made, 316 foll.
France and its Diet, 194
French Cooking, 235, 263
Fruits, 109, 121

For the various Food-Values, see the Table, pp. 3 7-339.
For the various Authorities, see p. 201 foll.

Games, 43 foll.
Gargling, 280
Germany, 296
Gluten, 89, 107, 121
Graham bread, 106, 334
Granola, etc., 107
Greece and its Diet, 194-5, 218

Haig, 24 foll., 54, 170 foll.
Happiness, 42, 139
Health
  a relative term, 15
  many-sided, 15 foll.
  a high average, 16, 18
  something positive, 16, 19
  tests, 18 foll.
Heat, 98 foll.
Helps to Good Health apart from Diet, 32 foll., 277 foll.
Heredity of the cells of our bodies, 27
Hints, 111-112, 227 foll.
Hovis, 106, 121

Ideal day, 285 foll.
Ideal Foods, 129 foll.
Ignorance of people about Health and Food, 242 foll., and see Education
Ill-Health
  a wide term, 19
Immediate effects, 172, 245 foll., 258 foll.
  losses, 242
Immorality, 145 foll.
India, 195
Indigestion, 99, 266 foll., 268
Intemperance, 137, and see Alcohol
Interest, 277
Ireland, 218
Irritants, 113
Italy, 195

Japan, 195

Kellogg, 88, 265
Kingsford, 190 foll.

Lemon, 109
Liebig, 94
Liquids, 105 foll.
List of those who use the Simpler Foods, 189 foll.
Luxury, 233

Man's formation, 173 foll.
Massage, 33-34
Mastication, 99, 105-106, 279
Meat, 94 foll.
Memory, 134 foll.
Menus, 113 foll.
Method of Research, 23 foll.
  both kinds of Food must be tried before judgment is given, 57
Mexico, 196
Mistranslations, 240
Moderation in all things, 255
Money, 141 foll., and see Economy
Morals, 48, 135 foll., 145 foll.
Mothers, 148-149, 292
Motives, change of, 48, 60
Music, 247

Nature-Cure Establishments, 235, 300 foll., 319
Navy, 149
Negative tests of health unsatisfactory, 16
Nerve-exhaustion, 179 foll.
New ideas, 20, 307 foll., etc.
Nichols, 107, 111, 113
Nitrogenous, 92 foll.
Norway, 197
Nuts, 109

Oats, 88
Obesity, 98 foll.
Observation, 135
Obstacles to Simpler Foods: 227 foll.
  List, 269 foll.

For the various Food-Values, see the Table, pp. 337-339.
For the various Authorities, see p. 201 foll.

Oily foods, 100
Ordinary Foods :
  Advantages, 65 foll.
  Disadvantages, 73 foll.
Over-population, 155 foll.
Oxygen, 98

Palestine, 197
Past instances, 190 foll.
Peas, 109
Personal Experiences :
  my own, 37 foll.
  their exact value as evidence, 52 foll.
Philosophy, 314
Physical Advantages of Simpler Foods, 43 foll., 133 foll.
Physiology, 173 foll., 187
Pioneers, 237
Poland, 197
Political Economy, 307 foll.
Porridge, 107
Poor, 149
Preservation of Foods, 156
Prisons, 150
Proteids : 25, 94 foll.
  amount per day, 90, 96
Protene, 107 foll., 122-123

Questions for Doctors, 21, 331 foll.

Random ways of living, 246 foll., 264 foll.
Reforms suggested, 291 foll.
Religion, 131, 136 foll.
Research needed, 316 foll.
Restaurants suggested, 317 foll.
Restlessness, 231, and see Depression
Results, as Evidence, 187 foll.
Rhymes, 85, 334 foll.
Rich people, 183
Rio Salada, 197
Russia, 198

Salicylate of Soda, 103 foll., 287
Saliva, 99, 279
Salt, 104, 287
"Salts", 101 foll.
Sandwiches, 110
Sanitariums, 300, and see Nature-Cure
Schools, 145 foll., 293, 297, 301, 317
Science, 53 foll., 167 foll.
Scientific trial, 90, 96, 188, 277 foll.
Sedatives, 172, 180 foll.
Sedentary workers, 147 foll.
Signs of Good health, 19 foll.
  of ill-health, 29 foll.
Simpler Foods :
  in General, 85 foll.
  in Detail, 93 foll., and see Table
  Advantages, 127 foll., and see Advantages
  and Science, 167 foll.
  and some Evils of the Day, 179 foll.
  Evidences as to Value, 186 foll.
  Quotations, 201 foll.
  and Political Economy, 307 foll.
  and making of fortunes, 316 foll.
Simpler Food Restaurants, 317
Slaves, 260
Sleep, 46, 134, 278
Smyrna, 198
Social Claims, 71, 236
Socialism, 303
Socratic Conversation, 1 foll.
Solids, 100, and see Fibre
Sour Milk, 109
Spain, 199
Spur, 256
Stamina, 255
Starch, 99
Stimulants, 4 foll., 30, 49, 96-97, 170 foll., 255 foll.
  real Stimulants, 287
Stomach-pump, 287
Struggle necessary, 233
Stock phrases, 255

For the various Food-Values, see the Table, pp. 337-339.
For the various Authorities, see p. 201 foll.

Sugar, 99, 100
Suggestions
  for reforms, 291 foll.
  for making fortunes, 316 foll.
Summary of the Book, 321
  and see Socratic Conversation, 1 foll.

Table of Foods, pp. 337-339
Tea, 49, 69, 66, 180 foll.
Technical terms obscure, 24
Thirst, 279
Tobacco, 114, 281
Training, 310
  fallacies, 251; and see Personal Experiences (43, 47, etc.)
Trial, personal and fair trial necessary, 188 foll., etc.
Turkey, 199

Universities, 297
Uric Acid, 24 foll., 170 foll., etc.
Urine, 94

Values of Foods, see Table
Variety of
  conditions, 65 foll.
  of individuals, 253
Variety of Simpler Foods, 11, 88 foll., 106 foll., 113 foll.
  Menus, 113 foll.
Vegetarianism, 10, 73, 227 foll., 252 foll.
Vicious circle, 180 foll.
Vinegar, 281

Warnings, 289 foll.
Waste products, 26 foll., 79, 87, 170 foll.
Water, 105 foll.
  Boiling, for drinking, 287
  applications, 280, 287
Wealth, 307 foll.
"Well enough", a misleading phrase, 245, 259
Will-power needed, 277
Women, 148, 291 foll.
  ignorance about Foods, 243, 246
Workhouses, 150
Worry, 267

Young, 148
  must be taught, 294

For the various Food-Values, see the Table, pp. 337-339.

For the various Authorities, see p. 201 foll.

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